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THE MOST HOLY MOTHER OF GOD

BY THE SAME AUTHOR

SAINT GEORGE IN THE SONGS OF THE EASTERN CHURCH.
Twenty hymns, etc., from the Greek Service-books, translated into English verse. Art Paper cover, with picture of S. George by A. Dürer. *Price 6d.*

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EIKON OF OUR LADY

KEPT AT THE PHANAR CHURCH, CONSTANTINOPLE.

THE MOST HOLY MOTHER OF GOD

IN THE

SONGS OF THE EASTERN CHURCH

TRANSLATED FROM THE GREEK

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BY THE

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AUTHOR OF

"SONGS OF SYON," "THE COWLEY CAROL BOOK," ETC.

PUBLISHED IN LONDON BY THE FAITH PRESS, AT THE FAITH HOUSE, 22, BUCKINGHAM STREET, W.C. 1919

FRONTISPIECE

Before the Eikon of the Mother of God

Εἰ ζωγραφεῖν τις ἤθελέν σε, Παρθένε
[*Constantine, of Rhodes, c.* 906–11 A.D.]

If any would pourtray thee,
The Mother and the Maid,
He must, in lieu of colour,
Call in the Stars for aid,

For luminaries only
Could limn thee, Gate of Light;
But these are not submissive
To laws of mortal wight.

Howbeit, so far as Nature
And rules of Art permit,
By our poor brush thy beauty
Is here outlined and writ.

[From the *Greek Anthology*, xv. 16]

PREFACE

THE object of this book is to set before English readers a selection of Songs of the Most Holy Mother of God out of the Service-books of the Holy Orthodox Eastern Church. These are presented in verse rather than in prose. Rightly or wrongly, I believe that, whether the originals be secular epigrams or sacred poetry, the most literal renderings into prose are less attractive to the ordinary reader than translation into English metrical verse in rhyme. Moreover, in this latter form they lend themselves better to music.

For more than half a century now I have been an enthusiastic lover and admirer of John Mason Neale's hymns of the Eastern Church. Acting on his wishes that others should follow in his footsteps and translate yet more and more of Greek sacred verse, I began twenty years ago to render into English certain *Troparia* and *Theotokia*, and some of these versions have appeared from time to time in divers periodicals, anthologies and kalendars. But, seeing that, though Neale had translated many *Theotokia* into prose in his History of the Orthodox Eastern Church, he had, with one exception, never put into verse any of these Songs

in honour of the Mother of God; and being aware that Neale's successors had for the most avoided them altogether (or, worse still, had modified or "Calvinised" them), I thought it high time to turn my attention to this particular branch of ecclesiastical poetry. For this there was the more reason because the *Theotokia* are full of Scripture, thus hedging the Divinity of the Second Person of the Holy Trinity, who was incarnate by the Holy Ghost of the Virgin Mary and was made Man—a doctrine to be firmly held and vigorously taught in these days when old heresies are being revived under new forms.

The present is also a fitting time to publish these hymns in English dress, in consideration of the drawing together of the Church of England and the Churches of the Eastern nations. For we have in common the desire to understand one another the better and to remove all obstacles to the reunion, when God wills and as he wills, of East and West. Not without reason the Holy Orthodox Eastern Church has suspicions that, though the English Church herself is Catholic, some of her children (and even of her fathers in God) are not far removed from the Nestorian heresy, having a fear where no fear was of giving the Holy Mother that worship which is due to her divine Son. Hence it comes to pass that many English Christians seem to the Greek Church to fail to appreciate Mary's part in the Incarnation and Redemption of the world by our Lord Jesus Christ. And, on the other hand, it has come to be believed in England that the

Easterns give the *Theotokos* worship that is due to God alone. I believe that an unbiased reader of these Songs in honour of the most Holy Mother of God will dispel this ungrounded error. It must be remembered that this is poetry, and that, if here and there the language may seem strong, still the *Theotokion* only asks that the Blessed Virgin should help (or save) us by her intercession—

> As, by reason of our many
> Sins, we are ourselves afraid,
> In our stead, entreat thine Offspring,
> God's own Mother, Mary Maid ;
> For a lord is oft to pity
> By a mother's pleading swayd.
>
> (No. 56.)

Language and argument of this kind are fully justified by the precedent of Holy Scripture—"For thy servant David's sake"; "Though these three men, Noah, Daniel, and Job were in it," etc.

About nine years ago my friend, Mr. W. J. Birkbeck, chose me several Greek *Theotokia*, and begged me to versify them : and to this I agreed gladly. His idea was to select a certain number of the best *Theotokia*, for various seasons of the Church's Year, showing the part that, in the wisdom of God, the Blessed Virgin played in the Incarnation and Redemption of the world by our Lord Jesus Christ. In the beginning of the year 1916, before his ill-fated journey to Russia, he and I had already revised the proofs of the Akathist Hymn (which he intended to be the pioneer of

these *Theotokia*), but alas! he was not spared to write the Preface, nor to live to see the publication of that little book in 1917.

Out of several thousand Songs of the Blessed Virgin in the Greek services this collection contains 136. These have been chosen somewhat arbitrarily and at random, according to the translator's taste and fancy. Doubtless many better ones might be found in the various Service Books. Some of the *Theotokia* do double, treble, or even daily duty. But reference is given to one place, at any rate, where the original Greek is to be found.

I should like to have had the Greek face to face with the English, on the opposite page: but the extra expense and the nowadays cost of printing and paper made this impossible.

For much of the information contained in the Glossary at the end of these Songs, I am greatly indebted to the labours and liturgical knowledge of Dr. Neale, Dr. Littledale, and of Messrs. Christ and Paranikas. If I myself have herein mistaken their words (which is not at all improbable), it is hoped that my errors may be excused, pointed out, and amended.

G. R. W.

Festival of the Koimesis, 1919.

I

HYMNS PROPER OF THE HOLY MOTHER

ON HER FESTIVALS THROUGHOUT THE YEAR

THE NATIVITY OF THE MOST HOLY MOTHER OF GOD (Sept. 8)

1 A TROPARION OF ODE VIII, AT LAUDS

Οἱ θεῖοι σκιρτήσατε Προφῆται

YE Bards inspirèd, skip for mirth
In honour of this Maiden's Birth;
For she fulfilleth all foretold
By you, concerning Christ, of old,
By bearing Him, whose praise we sing
For ever, Lord of every thing.

[*Menaion*, p. 51]

[*For tune, see* SONGS OF SYON, no. 8]

2 APOLYTIKION, AT VESPERS

Ἡ Γέννησίς σου Θεοτόκε

MOTHER of our God, thy birth
Augur'd wide-where joy o'er earth;
For of thee, as we confess,
Rose the Sun of Righteousness,[1]
Christ, that God who did reverse,
For our blessing, Eva's curse,
And, destroying death, restore
Life to us for evermore.

[*Menaion*, p. 56]

[*For tune, see* THE COWLEY CAROL BOOK, no. 80]

[1] Mal. iv. 2.

THE PRESENTATION OF THE MOST HOLY MOTHER OF GOD (Nov. 21)

3 STICHÉRON IDIÓMELON, AT VESPERS

Σήμερον ὁ Θεοχώρητος Ναὸς
[*George, of Nicomedia*, A.D. 860]

1 To-day within the minster
Of God a Maiden stands,
Received by Zacharias,
The priest, with happy hands.

2 To-day the very Holy
Of Holies doth rejoice:
And Seraph-quires in mystick
Concent uplift the voice.

3 And we with them in chorus
Must keep the Feast to-day,
And cry aloud with blessèd
Saint Gabriel, and say,

4 'Hail, Full of grace! Hail, Mary!
The Lord is with thee, Hail!
The Lord, whose tender mercies
Are great, and never fail.'

[*Menaion*, p. 142]

[*For tune, see* SONGS OF SYON, no. 88]

4 APOLYTIKION, AT GREAT VESPERS

Σήμερον τῆς εὐδοκίας Θεοῦ τὸ προοίμιον

1 To-day the heav'nly prelude
Of God's good-will began :
The message of Salvation
Proclaim'd abroad to man.

2 The Virgin in the Temple
Of God is plainly shown,
Whereby to all the people
The coming Christ is known.

3 Uplift we too our voices
And Hail the Maid, whose shrine
Shall bear our God Incarnate,
Fulfilling God's design.

[*Menaion*, p. 143]

[*For tune, see* SONGS OF SYON, 29A, B, C]

5 STICHÉRON IDIÓMELON, AT VESPERS

Δεῦτε πάντες οἱ λαοὶ τὴν

Hither, all ye people ! Raise
Maiden Mary's matchless praise,
Her, by Prophets erst foreseen,
To the temple brought this e'en,

Destined, ere the world began,
For to child the Son of man,
And in latter times display'd
Goddès Mother, ever Maid.
Lord, whose mercies never cease,
Grant us, at her prayer, thy peace !

[*Menaion*, p. 142]

PRO-EORTION OF THE HYPAPANTE OF OUR LORD JESUS CHRIST (Feb. 1)
(EVE OF CANDLEMAS)

6 IDIÓMELON PRO-EORTION, AT VESPERS

Σήμερον Συμεὼν ἐν ταῖς ἀγκάλαις
[*St. Germanus*, A.D. 634–734]

1 ON this day Symeon's arms enfold
The Lord of Glory, who, of old
In darkness thick, full plain
Was seen by Moses eye to eye,
When on the Mount of Sinaï
He gave him tables twain.

2 This He (none other) that did make
The Law, who by the Prophets spake,
Of whom King David told,
The terrible in every way,
Yet rich in mercy ever and ay
Abundant, manifold.

[*Menaion, p.* 4]

[*For tune, see* SONGS OF SYON, no. 217]

HYPAPANTE OF OUR LORD JESUS CHRIST

(CANDLEMAS, Feb. 2)

7 STICHÉRA IDIÓMELA

Κατακόσμησον τὸν νυμφῶνά σου

[*St. Cosmas, surnamed the Melodist,* + A.D. 760]

SYÓN, thy bridal-bower prepare,[1]
To harbour Christ thy monarch there ;
And greet thou Mary maid, for why
She is the Gateway to the sky,
And eke, as it is plainly shown,
Is made a Cherubimic Throne.[2]
The King of Glory she doth seat,
A Cloud of Light this Virgin sweet,[3]
That bears the Son in flesh from far
That was before the Morning-star.[4]
Him in his arms took Symeon old,[5]
And testified to all, ' Behold
The Saviour of the world,' he saith,
' This Bairn is Lord of life and death.'

[*Menaion,* p. 14]

[1] Cp. Zech. ix. 9.
[2] 2 Kings xix. 15; Pss. lxxx. 1., xcix.; Is. xxxvii. 16.
[3] Is. xix. 1. [4] Ps. cx. 3. [5] Luke ii. 28.

8 ODE VII OF THE CANON, AT LAUDS

Σὲ τὸν ἐν πυρὶ δροσίσαντα

[*St. Cosmas, of Hierusalem, surnamed the Melodist*, + A.D. 760]

1 THEE, who didst erst be-dew the heat
That round the brave Three Children beat,
The Word of God, abhorring not
The womb of Mary, free from spot,
We hymn thee, Lord, with anthem best :
' God of our Fathers, thou art blest.'

Ἀδὰμ ἐμφανίσων ἄπειμι

2 Cried Symeon, ' Now the world I leave,
To bear to Adam and to Eve,
Which have for ages lodged in hell,
The Gospel news, this glad Nowell,
Confessing with the seers at rest,
' God of our Fathers, thou art blest.'

Γένος χοϊκὸν ῥυσάμενος Θεὸς

3 When God hath ransomed Adam's seed,
E'en far as Hell he shall proceed,
To loose the captive there confined,
To give sweet daylight to the blind,
The dumb with speech to re-invest :
' God of our Fathers, thou art blest.'

Καὶ σοῦ τὴν καρδίαν, ἄφθορε

4 'Yea, spotless Maid,' the Elder cried,
'A sharp sword shall thy soul divide,
What time thou view'st, as I foresee,
Thy Son divine upon the Tree,
To whom we cry, by East, by West,
'God of our Fathers, thou art blest.'

[*Menaion*, p. 17]

[*For tune, see* SONGS OF SYON, no. 31]

9 APOLYTIKION, AT GREAT VESPERS

Χαῖρε κεχαριτωμένη

1 GOD'S own mother, maiden sweet,
Thee fulfill'd with grace we greet :
For of thee arose no less
Than the Sun of Righteousness,[1]
Christ our God, who showeth light
To the people set in night.[2]

2 And do thou for joyaunce shout,
Symeon, agèd and devout,[3]
Holding in thy happy arm
Him who riddeth souls from harm,
Yea, and grants us in the flesh
After death to rise afresh.

[*Menaion*, p. 15]

[1] Mal. iv. 2. [2] Is. xlii. 7. ; Matt. iv. 16 ; Luke i. 79.
[3] Luke ii. 25.

[*For tune, see* SONGS OF SYON, no. 298]

THE ANNUNCIATION OF THE MOST HOLY MOTHER OF GOD & EVER-VIRGIN MARY

(March 25)

I

10A STICHÉRON PROSOMOION OF THE HOLY MOTHER OF GOD, AT VESPERS

Βουλὴν προαιώνιον

1 To reveal a godly plan,
Purposed or the world began,
Gabriel to thy chamber came,
Maid, and greeted thee by name,

2 Singing with angelic tone,
'Hail! thou Field by man unsown!
Burning Bush that ne'er was burn'd![1]
Depth, by plummet undiscern'd!

3 Hail! the Bridge, that doth convoy
Sons of earth to heavenly joy!
Hail! the Ladder to the sky,
Stair, which Jacob did descry![2]

4 Urn, with heavenly Manna charged![3]
Whereby captives are enlarged,
God with thee shall soon reverse
Eva's sin and Adam's curse.

[*Menaion*, p. 102]

[1] Exod. iii. 2-6. [2] Gen. xxviii. 12.
[3] Exod. xvi, 33; Heb. ix. 4.

[*For tune, see* SONGS OF SYON, Nos. 7, 15, 105, 195, 213, 231, 375]

II

10B STICHÉRON PROSOMOION, AT VESPERS

Φαίνῃ μοι ὡς ἄνθρωπος

1 'THOU art, an I rightly ken,
In the form of mortal men,'
Thus the Virgin made reply
To the Chieftain from the sky :

2 'But thy message, as I find,
Soareth high o'er mortal mind.
Tell me how my God shall rest
Tabernacled in my breast.

3 'Tell me how this cloister-side
Shall full ample space provide,
And an holy seat, for him,
Rideth on the Cherubim.[1]

4 'Jape me not with word, unjust,
Me, a stranger unto lust,
Say, by wedlock undefiled,
How shall Mary bear a child.'

[*Menaion*, p. 102]

[1] Ps. lxxx. 1, xcix. 1 ; Is. xxxvii. 16.

III

10c STICHÉRON PROSOMOION, AT VESPERS

Θεὸς ὅπου βούλεται

1 ' WHERESO 'tis the will of God,'
Spake the Angel, ' at his nod,
Working in unwonted way,
Him do Nature's laws obey.

2 Therefore, and in very sooth,
Heed my message, for 'tis truth,
Maid all-holy, undefiled ! '
Here she answer'd meek and mild,

3 ' Be it straightway so to me
As thou sayest, Sir ! ' said she ;
' Of my substance made, indeed
God shall borrow of my seed,

4 That so, as he only can,
He may raise the sons of man
To their pristine high degree
By the converse held with me.'

[*Menaion*, p. 102]

11 STICHÉRON PROSOMOION, AT VESPERS

Ἀπεστάλη ἐξ οὐρανοῦ
[*John the Monk*]

SENT a-down from highest height,
Gabriel, Archangel bright,
Herald of the Virgin-birth,
On good errand sped to earth.
Come to Nazareth swift as wind,
Wonder fill'd his holy mind,
How a Maiden might enfold
Him, whom earth nor heav'n can hold,
Hath the firmament to seat,
Earth a stool below his feet ;
Whom the host, with myriad eye,
Six-fold wingèd, scarce descry.
By a word would God assume
Mortal flesh in Virgin-womb.
'Twas the WORD of God. But why
Tarry, when 'twere time to cry,
' Hail, thou full of grace, Marie !
Hail, the Lord God is with thee !
Hail, pure Maid, unwedded wife,
Mother to the Lord of Life,
Blest o'er women ! Fair of bloom
Is the Offspring of thy womb.'

[*Menaion*, p. 102]

12 KATHISMA, AT LAUDS

Ὁ μέγας στρατηγὸς

1 See Gabriel, mighty Marshal
Of Angel-army bright,
Despatch'd on kingly errand,
At Nazareth alight,

2 To herald to thee, Maiden,
The Lord of Ages birth,
And Hail thee, Mary! Blessèd
As other none on earth.

3 But marvellous was his message,
And clean beyond the ken
Of mortal tongue and knowledge,
A mystery unto men.

[*Menaion*, p. 104]

[*For tune, see* Songs of Syon, nos. 29, 187a]

13 KATHISMA, AT LAUDS

Σήμερον ἅπασα κτίσις ἀγάλλεται

1 To-day the whole creation
Uniteth to rejoice,
Because the Chieftain-Angel
Doth raise to thee his voice,

To Hail thee, Blessed Mary,
The Maid, augúst and mild,
The Ever-Virgin Mother,
All-blameless, undefiled.

2 To-day the hissing serpent
Is scotch'd : his vaunt is vain :
The links are knapt asunder ;—
The curse of Adam's chain.
And therefore we too, Lady,
To-day in every place,
Do cry aloud and greet thee :
Hail, Mary, full of grace !

[*Menaion*, p. 104]

[*For tune, see* SONGS OF SYON, no. 88 ; COWLEY CAROL BOOK, no. 37]

14

Σάλπιγγες, στεροπαί, γαῖα τρέμει ; ἀλλ' ἐπὶ μήτρην

WHAT ? Trumpet, Lightning, Earthquake ?
Nay, soft as thistle-bloom,
Thy footfall was, descending
To grace the Virgin-womb.

[*Anthologia Græca*, I. 37]

IN MEMORY OF THE DEPOSITION OF THE SACRED VESTMENT[1] OF THE HOLY MOTHER OF GOD IN HER CHURCH AT BLACHERNÆ, July 2; A.D. 458

15 STICHÉRON PROSOMOION, AT LAUDS

Ἡ σορὸς ἡ κατέχουσα

1 THE Coffer, spotless Virgin,
That doth contain thy Vest,
It is to us thy servants
A sanctifying Chest,

2 A holy Wall around us,
A Boast and Glory, yea,
A Fountain full of healing,
As proven day by day.

3 Here hymn we, on thy Festa,
For worship hither brought,
Thy mighty works, the ocean
Of wonders by thee wrought.

[*Menaion*, p. 13]

[1] "The unparalleled honour in which this relic (said to have been discovered in the time of Leo the Great) was held at Constantinople is amply described by Du Cange, *Constantinop. Christ*, 4. 2, 6. When Oskold and Dir, the Russian Princes, made their appearance in the Bosporus, in 866, the legend goes that the Patriarch Photius plunged the virginal robe of the Mother of God in the strait, on which its waters boiled up, and wrecked the ship of the pirates. On this occasion the hymn of the Greek Church, Τῇ ὑπερμάχῳ στρατήγῳ, was composed."—John Mason Neale, *A History of the Holy Eastern Church*, Vol II., p. 777.

Compare also 2 Kings ii. 8, 14; Matt. ix. 20, xiv. 36; Mark iii. 10; Luke vi. 19; Acts xix. 12.

16 KONTAKION, AT LAUDS

Περιβολὴν πᾶσι πιστοῖς ἀφθαρσίας

To all the Faithful on this globe
Thou gavest an immortal Robe,
O holy and God-favour'd Dame,
The sacred Veil, the very same,
Which for thy kerchief thou didst wear;
'Twill save from mischief anywhere;
And, on the Festa when 'twas laid
Within this Temple, blissful Maid,
We with desire and faith uplift
The voice because of this thy gift,
'Hail, Mary!' crying, all and some,
'Thou art the pride of Christendom.'

[*Menaion*, p. 11]

PRO-EORTION OF THE FALLING ASLEEP OF THE MOST HOLY MOTHER OF GOD (Aug. 14)

17 APOLYTIKION PRO-EORTION, AT VESPERS

Λαοὶ προσκιρτήσατε

1 COME, dance, ye Christen bands,
Ye faithful, clap your hands!
Come muster strong to-day,
Sing out! with loving heart
Bear every man his part!
For why in rich array,

2 Saint Mary, who gave birth
To God, doth quit this earth
For heav'n, to leave it never.
As Mother of that God,
Who once our planet trod,
Her we exalt for ever.

[*Menaion*, p. 77]

THE FALLING ASLEEP OF THE MOST HOLY MOTHER OF GOD (Aug. 15)

18 STICHÉRA PROSOMOIA, AT THE AINOI

Τῇ ἐνδόξῳ κοιμήσει σου

1 At thy glorious Fall on sleep
Highest heaven rejoices:
Therewith Angel-armies keep
Measure with glad voices.

2 Earth moreo'er with one accord
Chanteth *Rest Eternal*
For the Mother of her Lord,
King of all supernal.

3 Holy Maid, thou didst re-win
Entrance through the portals
Of that garth, by Eva's sin,
Barr'd to us poor mortals.

Ἐκ περάτων συνέδραμον

4 By the will of God, there came,
Sped by wings aërial,
God's elect Apostles, Dame,
For to give thee burial.

5 When they saw thee bid farewell
To this vale of sadness,
Borne aloft, with Gabriël,
Then they sung for gladness.

6 Hail! thou Chariot, Godhead-Throne
Altogether brightest,
By thy Childbirth thou alone
Heaven and earth unitest.

[*Menaion*, p. 91]

[*For tune, see* THE COWLEY CAROL BOOK, no. 15]

19 KATHISMA, AT LAUDS

Ἀναβόησον Δαυΐδ

LIFT up thy voice, O David, say
What meaneth here this Feast to-day?
'Tis that,' saith he, 'which I foretold
Within my Book of Psalms of old;[1]
How that my Daughter undefiled,
The Mother of her heavenly Child,

[1] Ps. xlv. 10–16.

Should be translated to the high'st
Abode of bliss by Jesu Christ ;
Who, gend'red not of mortal seed,
Was born of Mary, maid indeed.
And therefore mothers, daughters, yea,
And brides of Christ, rejoice to-day.
' Hail, Mary, Virgin-queen,' the cry,
Translated to thy Palace high ! '

20 EXAPOSTEILARION, AT LAUDS

Ἀπόστολοι ἐκ περάτων

Ye Apostles Twelve, that are
Gath'red hither from afar,
Tend my body : let it be
Gravèd in Gethsemané;
And to thee, my Son divine,
I commend this soul of mine.

[*Menaion*, p. 91]

[*For tune, see* Songs of Syon, no. 239 ; *or* nos. 112, 298, 333]

21 STICHÉRON PROSOMOION, AT GREAT VESPERS

Δεῦτε ἅπαντα τὰ πέρατα τῆς γῆς
[*St. Germanus, of Constantinople,* 634–734 A.D.]

1 COME, all four quarters of the earth,
Congratulate with holy mirth
That Dame augúst, who this day trod
The pathway to her Son and God,
Into whose hands she did commend
Her spotless soul afore the end.

2 Hence, at her Fall on holy sleep,
The world, restored to life, doth keep,
In psalm and hymn and ghostly song,
Glad Festa with the Angel throng,
Which merrily to-day rejoices
In chorus with th' Apostles' voices.

[*Menaion,* p. 85]

II

HYMNS IN HONOUR OF THE HOLY MOTHER

USED AT MEMORIALS OF OUR LORD'S LIFE ON EARTH

A. CHRISTMAS AND EPIPHANY

CANON PRO-EORTIOS (Dec. 18)

22 SECOND TROPARION OF ODE I, AT LAUDS

Βουνοὶ καὶ ὄρη σκιρτήσατε

SKIP, hills and mountains![1] Clap your hands,
Ye prophets who foretold him!
Your Saviour in the gate-way stands;
Jew, Gentile, up! Behold him:
He cometh to illume the earth,
And Bethlehem shall give him birth.[2]

[*Menaion*, p. 126]

[*For tune, see* SONGS OF SYON, nos. 60, 85, 409]

THE TEN MARTYRS OF CRETE[3] (Dec. 23)

23 STICHÉRON PROSOMOION PRO-EORTION

Ἡ *γῆ πᾶσα βλέπουσα*

1 ALL the earth is rejoiced at the sight, and is telling
Of her Maker's descent from his heavenly dwelling:
Gold and myrrh and frankincense the Mages do bear me,
And the firmament doth by a Comet declare me.[4]

[1] Ps. cxiv. 4, 6.
[2] Mic. v. 2.
[3] Under Decius.
[4] Ps. xix. 1.

2 Merry Angels in worship are carolling o'er me ;
From the land the good herdmen in wonder adore me :
As it were on a throne in the likeness of fire,
Mother, gladden thee o'er me, if lain in a byre.

[*Menaion*, p. 178]

[*For tune, see* SONGS OF SYON, no. 250]

24 KONTAKION, AT PRIME

Ἡ Παρθένος σήμερον

1 TO-DAY the Virgin cometh
In wondrous wise, unheard,
To child within a cavern
The pre-eternal Word.

2 Give ear, glad earth ! With Angels
And herds, rejoice, O man !
Lo ! God, a new-born Infant,
That was ere time began.

[*Menaion*, p. 193]

[*For tune, see* SONGS OF SYON, nos. 11, 29, 187]

THE BIRTH, ACCORDING TO THE FLESH, OF OUR LORD JESUS CHRIST (Dec. 25)

25 AT PRIME

Τάδε λέγει Ἰωσὴφ

1 THUS spake Joseph at that tide
To his Ever-Virgin bride,
'Mary, be the matter told,
Which in thee mine eyes behold :

2 Doubtful am I, and amazèd,
And in mind as one bedazèd,
Wherefore privily anon
Get thee from my presence gone !

3 'Mary, be the matter told,
Which in thee mine eyes behold.
Thou hast brought beneath my roof,
In the place of praise, reproof :

4 'Brought, instead of honour, shame ;
Brought, for gladness, sorrow, blame.
I no longer may or can
Suffer this reproach of man.

5 'For, where God's high temple stands,
I received thee at the hands
Of the priests, as purest gold :—
Now what sight do I behold ? '

[*Menaion*, p. 192]

26 IDIÓMELON, AT NONES

Σήμερον γεννᾶται ἐκ Παρθένου

1 To-day a Virgin gives him birth,
Whose fist containeth heaven and earth.

2 A Maid in swathing-yarn doth wind
That Being, whom no hand can bind.

3 God lieth in an oxen-fold,
Who rooted fast the heavens of old.

4 He, who to Jewry in the wild
Gave Manna, is a sucking Child.

5 The Church's Bridegroom far and wide
Doth call the Mages to his side.

6 Take, Virgin-born, their gifts unpriced:
We magnify thy birth, O Christ.

7 And spare us, further, Lord, to see
Thy glorious Theophanie.

[*Menaion*, p. 199]

[*For tune, see* The Cowley Carol Book, nos. 1, 64]

27 STICHÉRON IDIÓMELON, AT VESPERS

Τί σοι προσενέγκωμεν, Χριστὲ

WHAT untó thee must we give,
Christ, with man content to live ?
Every creature, by thee made,
On thy birthday homage paid :
Angels lent thee hymn of praise,
Heaven, the star with silver rays,
Wise men, incense, myrrh and gold,
Shepherds, wonder manifold,
Beasts, the manger ; Earth, the cave ;
We the Virgin-Mother gave.

[*Menaion*, p. 202]

CHRISTMAS EVEN, AT PRIME

28 IDIÓMELON

Βηθλεὲμ ἑτοιμάζου
[*St. Sophronius, Patriarch of Hierusalem*, A.D. 629]

1 MAKE thee ready, as best thou art able,
Little Bethlehem ! Garnish the bed,
Though it be but a crib in a stable,
Where the Infant may pillow his head.

2 Type and shadow, of yore, are now ended :
Lo ! the Substance is come : and, I ken,
Truth Incarnate to earth is descended :
God here pitcheth his tent among men.

3 He is pass'd through the virginal portal :
The Invisible doth not decline
To be found in the fashion of mortal,
For to make human nature divine.

4 Wherefore Adam and Eva, forgiven
Their iniquity, cry, ' By the Grace
And Goodwill of our Lord are we shriven ;
Seen of men, He doth ransom our race.'

[*Menaion*, p. 192]

[*To the tune of* La Speranza mi va consolando, *in* The Cambridge Carol Book]

CHRISTMAS DAY (Dec. 25)

29 TROPARION, AT VESPERS

Λαθὼν ἐτέχθης

Privily in the cavern wast thou born :
Howbeit, once more, as with trumpet-horn,
Heaven declared thy glory with a Star,[1]
Leading the Mages to thee from afar,
There in true faith, O Saviour, to adore thee ;
With whom may we find mercy, eke, afore thee.

[*Menaion*, p. 203]

[*For tune, see* Claude Goudimel's setting of the French Psalm, no. L]

[1] Ps. xix. 1.

30 STICHÉRON IDIÓMELON, AT THE LITÉ

Χορεύουσιν Ἄγγελοι
[*St. Germanus*, A.D. 634–734]

In heaven the Angels all rejoice,
And make this morn a mirth-day :
Yea, all Creation lifts her voice,
For 'tis the Saviour's birthday.
Before this Lord in Bethlehem
False idols perish, all of them ; [1]
And Christ is King for ever.

[*Menaion*, p. 206]

[*For tune, see* SONGS OF SYON, nos. 13, 107, 296, 299, 357, 373, 404]

31 STICHÉRON IDIÓMELON, AT THE LITÉ

Τοῦ Κυρίου Ἰησοῦ γεννηθέντος ἐν
[*St. Anatolius*, + 458]

1 When Jesus Christ, Alléluyá,
Was born in Bethlem Ephratá,
From Eastern country Mages came
To worship God in human frame.

2 These oped their treasures fain, and swift
Did honour him with costly gift :
Pure red, red gold of sterling worth,
To Christ the King of heaven and earth.

[1] Is. xix. 1 ; Dan. ii. 34, 35.

3 And incense to the Babe they bare,
The God that widewhere heareth prayer ;
And to th' Immortal gave they myrrh
Against his three-day sepulchre.

4 Likewise, ye Gentiles, one and all,
Come hither and before him fall,
For he is born with right Goodwill
To save our souls from endless ill.

[*Menaion*, p. 206]

[*For tune, see* SONGS OF SYON, no. 91]

32 STICHÉRON IDIÓMELON, AT VESPERS

Τοῦ Κυρίου Ἰησοῦ γεννηθέντος ἐκ

[*St. Anatolius*, + 458]

1 WHEN Jesus Christ, that did assume
Our flesh, was born of Mary's womb,
Enlighten'd were the realms of gloom.

2 While shepherds watch'd upon the wold,
And kings brought incense, myrrh and gold,
And Angels sung around the fold,

3 Then Herod King was troubled sore
That God in flesh our likeness bore,
To save our souls that were forlore.

[*Menaion*, p. 201]

[*For tune, see* SONGS OF SYON, nos. 52, 101]

CHRISTMAS-TIDE (Dec. 26)

33A STICHÉRON IDIÓMELON, AT VESPERS

Κύριε, ἐν Βηθλεὲμ παραγέγονας
[*St. John Damascene*, + *c.* 780]

1 IN Bethlehem city on Christen-mas morn,
Lord, in a bare cavern, thou wouldest be born:
And thou, who for throne hast the heaven on high,
Wert fain in a shippon 'mid oxen to lie.

2 And thou, whom Angelical troops aye surround,
By certain poor herdmen didst deign to be found:
And this, of thy goodness, to rescue our race:
So sing we, 'All glory, and thanks for thy grace!'
[*Menaion*, p. 215]

[*For tune, see* THE COWLEY CAROL BOOK, no. 77]

CHRISTMAS DAY (Dec. 25)

33B STICHÉRON IDIÓMELON, AT THE LITÉ

Μάγοι Περσῶν Βασιλεῖς
[*St. John Damascene*, + c. 780 A.D.]

3 AND at the same season, behold, from afar
There came unto Bethlehem, led by a star,
Three Princes of Saba, that knew by yon sign
That born upon earth was a Monarch divine.

4 These open'd their treasure, myrrh, incense and gold,
And, though thou wert cradled with beasts of the fold,
They knelt in their wisdom, and, proffering praise,
Discern'd in Babe Jesu the Ancient of Days.
[*Menaion*, p. 206]

[*For tune, see* THE COWLEY CAROL BOOK, no. 77]

THE BIRTH, ACCORDING TO THE FLESH, OF OUR LORD AND GOD AND SAVIOUR JESUS CHRIST (Dec. 25)

34 KATHISMA, AT LAUDS

Δεῦτε ἴδωμεν πιστοὶ, ποῦ

1 HITHER, ye faithful! Let us view the birth-stead
Of the Redeemer: whither star-directed,
Journeying onward, speed the Oriental
Princes and Sages.

2 There Quires of Angels chaunt unending anthems;
There wakeful herdmen pipe a merry carol,
Meet for his honour; and hereof the tenor,—
Laus in excelsis!

3 *Avè !* Babe Jesu, cradled in a manger !
Born this glad morrow of a Maid unspotted,
God's very Mother ; born in Little Bethlem,
City of Juda !

[*Menaion*, p. 207]

[*For tune, see* SONGS OF SYON, nos. 130, 157, 189, 226, 228, 252, 273]

CHRISTMAS DAY (Dec. 25)

35 STICHÉRON IDIÓMELON, AT THE LITÉ

Δόξα ἐν ὑψίστοις Θεῷ
[*St. John Damascene*, + *c.* 780]

1 IN Bethlehem hear I to-day
The Angels chaunt a merry lay,

2 And 'Glory be to God on high,
That willeth Peace on earth,' they cry.

3 Now doth the Mother-maid enfold
Him whom high heav'n can no way hold.

4 'Mid darkness hath the Day-star shined,
Exalting men of humble mind,

5 Who, with the Angels in the sky,
Sing, 'Glory be to God on high !'

[*Menaion*, p. 207]

[*For tune, see* THE COWLEY CAROL BOOK, no. 1]

36 STICHOI BEFORE THE SYNAXARION, AT LAUDS

Θεὸς τὸ τεχθὲν, ἡ δὲ μήτηρ παρθένος

1 THE Infant is God, and the Mother a maid :
What marvel so great hath Creation display'd ?[1]

Aliter

2 When God was the Infant, the Mother a maid,
Like wonder by Nature was never survey'd.[1]
[*For tune, see* SONGS OF SYON, no. 431B]

Παρθενικὴ Μαρίη Θεὸν εἰκάδι γείνατο πέμπτῃ

3 Maid Mary gave birth to her God ; and remember,
It fell on the Twenty-fifth day of December.
[*Menaion*, p. 210]

37 KONTAKION AUTOMELON, AT LAUDS

Ἡ Παρθένος σήμερον
[*St. Romanus, the Melodist*, c. 496]

1 TO-DAY Maiden Mary, foretold by the seer,
Hath childed an Infant, the which hath no peer :
Earth lendeth the cavern to him who on high
Abideth in light whereto none may draw nigh.[2]

2 Hark ! Angels with herdmen are chanting his birth,
' To God be the glory,' and ' Peace upon earth ! '
And lo ! yonder Magi from sunrise afar
Be journeying onward by aid of a Star.

[1] Is. vii. 14 ; Jer. xxxi. 22. [2] 1 Tim. vi. 16.

3 For ús men, for oúr sake, on Christen-mas morn,
At Bethlehem Juda this Baby was born,
The Son of the Father, the All-holy One,
God blessèd for ever,[1] or time was begun.[2]

[*Menaion*, p. 210]

[*For tune, see* THE COWLEY CAROL BOOK, no. 76]

38 OIKOS, OR STANZA, AFTER ODE VI

Τὴν Ἐδὲμ Βηθλεὲμ ἤνοιξε

[*St. Romanus, the Melodist*, *c.* 496 A.D.]

1 BETHLEM hath, upon this tide,
Opened Eden's portal wide :
Come and view the scene around !
Hidden dainties have we found.

2 Come and taste we, 'twill suffice,
Of the sweets of Paradise :
Here is seen th' unwater'd Root[3]
Charged with pardon, fraught with Fruit.

3 Here undigg'd the well is sunken,
Whereof David fain had drunken.[4]
His and Adam's thirst is stay'd,
By the childing of this Maid,

4 Slaked at once. So let us haste
Thither where a Mother chaste
Hath display'd to view her Son,
God, or time began to run.

[*Menaion*, p. 210]

[*For tune, see* SONGS OF SYON, nos. 7, 15]

[1] Rom. ix. 5. [2] Prov. viii. 23.
[3] Is. liii. 2. [4] 2 Sam. xxiii. 15.

39 MEGALVNARIA, SUNG IN THE NINTH ODE OF THE CANON, AT LAUDS

Μεγάλυνον ψυχή μου

1 MAGNIFY, my soul, the Maid
Of more honourable grade,
And more glorious by far
Than the heavenly armies are.

2 Magnify, my soul, that birth ;
Born in manger-cave of earth.

3 Magnify, my soul, the Child
Of that Maiden meek and mild,
God Incarnate, undefiled.

4 Magnify, my soul, that Lord,
Whom the Eastern Kings adored.

5 Magnify, my soul, his Name,
Whom a bright Star did proclaim.

6 Magnify, my soul, and sing
Mary maiden, who did bring
Christ to birth, her heavenly King.

7 Magi came and herds, of yore,
For to bend the knee before
Christus, who was born for them
In the town of Bethlehem.

[*Menaion*, p. 211]

40 OTHER MEGALVNARIA, FOR THE IAMBIC CANON, AT LAUDS—IN ODE IX

Σήμερον ἡ Παρθένος

1 To-DAY the Virgin came, God wot,
To worship Christ within the grot.

2 To-day of Mary maiden mild
The Lord is born a little Child.

3 To-day the Shepherds' eyes behold
God swath'd and lain in cattle-fold.

4 To-day with babe-cloth he is bound
Whom heav'n and earth can ne'er surround.

5 To-day all Nature shouts for joy
O'er Christ, the Virgin's gentle Boy.

6 And Angel-powers announce on earth
A Saviour, Lord, and Master's birth.

[*Menaion*, p. 211]

[*For tune, see* THE COWLEY CAROL BOOK, nos. 1, 64]

41 STICHÉRON, AFTER ODE IX OF THE CANON, AT LAUDS

Σήμερον ὁ Χριστὸς ἐν Βηθλεὲμ
[*St. John Damascene*, + c. 780 A.D.]

1 To-day the Christ in Bethlem
Is born of Mary maid :
To-day the Word of ages
In flesh is first display'd.

2 The Powers of heaven make merry,
The Earth with man doth sing :
The herds declare the wonder ;
Free gifts the Magi bring.

3 And we with them awaken
The Anthem ne'er to cease,
' To God on high be glory,
On earth Goodwill and Peace ! '

[*Menaion*, p. 212]

[*For tune, see* SONGS OF SYON, nos. 11, 29, 187 ; THE COWLEY CAROL BOOK, no. 31]

42A STICHERA IDIOMELA, AT LAUDS

Εὐφραίνεσθε δίκαιοι
[*St. Andrew of Crete*, A.D. 660-732]

1 CHRISTENS, wake the merry lay !
Heav'n, with voice canorous
Chaunt it ! Christ is born to-day.
Skip, ye hills, in chorus.

2 She, that bare the heavenly Son,
Virgin still remaineth,
And in flesh the Holy One,
Cherub-like, sustaineth.

3 Shepherds in the meadow sing
To their new-born Pastor :
Sages make free offering
To their Royal Master.

4 Angel-hosts the anthem swell,
Set in quire supernal,
' Lord incomprehensible,
Thine be laud eternal ! '

[*Menaion*, p. 212]

[*For tune, see* SONGS OF SYON, nos. 89, 230A]

42B

Ὁ Πατὴρ εὐδόκησεν
[*St. Andrew of Crete*, A.D. 660–732]

1 As the Father will'd it thus,
Christ, through Virgin-portals
Ent'ring, did converse with us,
God in flesh of mortals.

2 Star denotes the Light, of Light ;
Easterlings adore him :
Shepherds marvel at the sight ;
Nature joyeth o'er him.

[*Menaion*, p. 212]

[*For tune, see* THE COWLEY CAROL BOOK, no. 15
or SONGS OF SYON, no. 253]

42C

Θεοτόκε Παρθένε
[*St. Andrew of Crete*, A.D. 660–732]

1 BEARING God, thou didst reverse
Avè, Mother-maiden,
Eva's old and weighty curse,
Wherewith we were laden.

2 At the Father's will, 'twas thine
On thy knee to dandle
Christ, yea God; the Word divine,
In the flesh, to handle.

3 'Tis a myst'ry, where research
Edifieth never:
Let us but, with Holy Church,
Hold the Faith for ever.

4 Now give God, with Mary, praise,
Lip and life forth-showing,
Lord, thy grace whose wondrous ways
Baffle human knowing.

[*Menaion*, p. 212]

[*For tune, see* THE COWLEY CAROL BOOK, no. 15; *or* SONGS OF SYON, no. 253]

42D

Δεῦτε ἀνυμνήσωμεν
[*St. Andrew of Crete*, A.D. 660–732]

1 COME, to Mary laud be paid:
Ne'er was found another,
After child-birth still a Maid,
As our Saviour's Mother.

2 Hail ! thou royal Citadel,
God's own habitation,
Wherein Christ was pleased to dwell
When he wrought salvation.

3 So with Gabriël of old
Gladly, Dame, we greet thee :
With the shepherds on the wold
Carolling, we meet thee.

4 Mother, ask of God thy Son,
Framed in fleshly fashion,
Grace to save us every one
By his Cross and Passion !

[*Menaion*, p. 212]

[*For tune, see* SONGS OF SYON, no. 335A]

43

(i) Οὐρανὸς ἡ φάτνη, καὶ οὐρανοῦ ἔπλετο μείζων

THE Manger here is Heaven,
Yet Heav'n is not so wide
As to contain this Infant,
Its Architect and Guide.

[*Anthologia Græca*, I, 38]

(ii) Εἷς χορὸς, ἓν μέλος ἀνθρώποισι καὶ ἀγγελιώταις

Why, herds and Angels, one your Quire and strain ?
Because now God and man are one, not twain.

[*Anthologia Græca*, I, 39]

THE FLIGHT INTO EGYPT OF THE MOST HOLY MOTHER OF GOD
(Dec. 26)

44 KONTAKION, AT LAUDS

Ὁ πρὸ ἑωσφόρου

1 WHOM the Sire of heaven begot,
When the Matin-Star was not,[1]
To whom no Mother there gave birth,
Who had no father here on earth,

2 He as Man to-day is seen
Of thy substance, Maiden clean :
And this good tiding from afar
Is told the Magi by a star.

3 Thus, too, Angels chaunted fain
To the herdmen on the plain,
' O Lady, full of grace, to-morn
Of thee, pure Virgin, God is born.'

[*Menaion*, p. 215]

[*For tune, see* THE COWLEY CAROL BOOK, no. 78]

[1] Ps. cx. 3.

45 STICHÉRON, AT THE END OF LAUDS (Dec. 26)

Αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ
[*St. Anatolius*, + 458]

Of Blood, and Fire, and Vapour-smoke
When Joël's tongue prophetick spoke,[1]
He saw a wonder-sight on earth ;
For Blood foretold a human birth,
And Fire reveal'd the Godhead there,
And Vapour-smoke it did declare
The Holy Spirit that should rest
Upon the Blessed Virgin's breast,
And fill the world with sweet perfume.
Great is the mystery of that womb
Wherein the Incarnate Word did dwell,
[The Lord be praised] Emmanuel.

[*Menaion*, p. 225]

THE HOLY THEOPHANY OF OUR LORD JESUS CHRIST

(THE FEAST OF THE EPIPHANY, Jan. 6)

46 THEOTOKION, AT PRIME [2]

Τί σε καλέσωμεν, ὦ Κεχαριτωμένη

LADY MARY, blissful dame,
What shall be thy proper name ?
Heaven ? Forasmuch as he,
Sun of Justice, dawn'd in thee.

[1] Ch. ii. 30. [2] And at Prime daily throughout the year.

Paradise? Because thy bower
Grew the Everlasting Flower.
Maid? Because withouten stain
Virgin aye thou dost remain.
Is it *Mother undefiled?*
Seeing that the Holy Child,
Whom thy spotless arms did bear,
God and Lord is everywhere.
Him, upon him, prithee call,
For to save us one and all.

[*Menaion*, p. 55: *Horologion*, p. 77]

III

HYMNS IN HONOUR OF THE HOLY MOTHER

USED AT MEMORIALS OF OUR LORD'S LIFE ON EARTH

B. LENT AND GOOD FRIDAY

SUNDAY OF THE PUBLICAN AND THE PHARISEE

(Sunday before Septuagesima)

47 [THEOTOKION, AFTER ODE VII, AT LAUDS

Ἰακώβ σε καλλονὴν

DAME, as Jacob's Rachel fair,[1]
Thou art, out of doubt, the Stair [2]
Which that patriarch did of old,
Stretch'd from earth to heaven, behold,
Whereby God did downward wend,
And we men in turn ascend.

[*Triodion*, p. 5]

[*For tune, see* SONGS OF SYON, nos. 112, 237, 239, 298, 333.

SUNDAY OF THE PRODIGAL SON

(Septuagesima)

48 THE HEIRMOS TO ODE VIII, AT LAUDS

Τὸν ἐν τῇ βάτῳ Μωσεῖ

HIM, who, on Sina's mount of old [3]
By Moses' burning Bush, foretold
The marvel of the Virgin-birth,

[1] Ps. xlvii. 4; Gen. xxix. 17, 18, 29.
[2] Gen. xxviii. 12. [3] Exod. iii. 2.

Him magnify, and tell his worth,
Him high exalt from shore to shore,
And bless his Name for evermore.

[*Triodion*, p. 11]

[*For tune, see* SONGS OF SYON, no. 8]

49 THE HEIRMOS TO ODE IX, AT LAUDS

Τῶν γηγενῶν τίς ἤκουσε τοιοῦτον

WHEN did mortal eye or ear
Such-like marvel see or hear ?
Where was other Virgin found [1]
Great with child, upon this round,
And delivered of a son
With the pangs of labour none ?
Yet this wondrous lot was thine,
Parent of the Son divine ;
And, Maid Mary, for the same
Much we magnify thy name.

[*Triodion*, p. 11]

[1] Is. vii. 14 ; Jer. xxxi. 22.

50 THEOTOKION AFTER ODE VII, AT LAUDS

Τῶν Χερουβὶμ φανείσα

O MOTHER of our God, confest
By Holy Church as highly blest
Above the Cherubim, and bright [1]
Beyond the Seraph-host in light,
Join in their chorus : Maiden, plead
With Christ our Lord, the woman's seed,
The Everlasting Father's Son,
That we may merit, every one,
To win the blessings, this life o'er,
Which last for ever, evermore.

[*Triodion*, p. 11]

SUNDAY OF APOKREOS

(SEXAGESIMA)

51 THEOTOKION, AT VESPERS

Τὰ οὐράνια ὑμνεῖ σε

MAID-MOTHER, Angels high in place
Proclaim thee, Mary, full of grace ;
And we, the lowly sons of earth,
Give glory to that wondrous birth.
God's Mother, ask thy Son to save
Our souls alive : for this we crave.

[*Triodion*, p. 29]

[*For tune, see* THE COWLEY CAROL BOOK, no. 22 (ii)]

[1] Heb. ii. 16.

WEDNESDAY BEFORE TYROPHAGOS SUNDAY

(QUINQUAGESIMA)

52 THEOTOKION, AFTER ODE VIII

Τὸν Βασιλέα Χριστὸν

E'EN after child-birth, undefiled,[1]
'Twas Mary Maid that bore thee,
Lord Jesu Christ, our King most high'st ;
Let all thy works adore thee !

[*Triodion*, p. 36]

[*For tune, see* THE COWLEY CAROL BOOK, no. 14]

SUNDAY OF TYROPHAGOS

(QUINQUAGESIMA)

53 THEOTOKION. HOMOION. AFTER ODE III, AT LAUDS

Οὐ σιωπήσομεν ποτὲ Θεοτόκε

MOTHER OF GOD, though worthless be our lays,
Thy mighty works ne'er shall we stint to praise :
For had thy bedes not speeded well our prayers.
Who else had saved us from so many snares ?
So, Lady, nought shall sunder us from thee,
Who free'st thy thralls from ills, whate'er they be.

[*Triodion*, p. 59]

[*For tune, see* SONGS OF SYON, no. 197]

[1] Ezek. xliv. 2.

54 THEOTOKION, AFTER ODE I, AT LAUDS

Θεοκυήτορ Παρθένε

GOD's own Parent, Maiden mild,
As by nature Adam's child,
So by grace the fruitful Rod
Bearing Christ, thy Lord and God ;
Now in exile, doom'd to roam
Far from Eden, fetch me home.[1]

[*Triodion*, p. 59]

[*For tune, see* SONGS OF SYON, nos. 112, 237, 239, 298]

55 KATABASIA, AFTER ODE IX, AT LAUDS

Θεὸν ἀνθρώποις ἰδεῖν ἀδύνατον

1 IMPOSSIBLE in days bygone
For human sight to look upon
That God, to whom, enthroned on high,
No Angel-rank durst raise an eye.

2 But thanks to thee, thou Virgin clean,
By man th' Incarnate Word was seen.
Him, by the Angel-host confest,
We magnify, and call thee Blest.

[*Triodion*, p. 63]

[*For tune, see* SONGS OF SYON, nos. 35, 41]

[1] Gen. iii. 15, 23, 24.

MONDAY OF THE FIRST WEEK IN LENT

56 THEOTOKION, AT SEXT

Ὅτι οὐκ ἔχομεν παῤῥησίαν

1 As, by reason of our many
Sins, we are ourselves afraid,
In our stead, entreat thine Offspring,
God's own Mother, Mary Maid ;
For a lord is oft to pity
By a Mother's pleading sway'd.

2 Scorn not thou the bedes of sinners,
Holy Mary, this we crave :
Ask ; thy Son is full of mercy,
And, moreover, strong to save,
Who did stoop, for sinful mortals,
To endure the Cross and Grave.

[*Triodion*, p. 71]

[*For tune, see* SONGS OF SYON, no. 113]

57 THEOTOKION AFTER ODE III, AT COMPLINE

Χαῖρε Θεοδόχε γâστερ

HAIL, holy womb,
God's lodging-room !
Hail ! lordly seat,
Life's fountain sweet !

[*Triodion*, p. 81]

TUESDAY OF THE FIRST WEEK IN LENT

58 STAURO-THEOTOKION, AT VESPERS

Ὦ τοῦ παραδόξου Θαύματος

1 O THE unexpected wonder !
Mystery, heretofore unknown !
O the dreadful deed of daring !
Thus the Mother-maid 'gan moan,

2 When between two malefactors
She beheld thee hoist from earth,
Thee, to whom in awesome fashion
Pangless she had given birth.

3 ' Woe is me for thee, my darling !
How could cruel thankless folk
Crucify the King of Glory ? '—
Thus the mournful Mother spoke.

[*Triodion*, p. 88]

[*For tune, see* SONGS OF SYON, no. 387]

WEDNESDAY OF THE FIRST WEEK IN LENT

59 STAURO-THEOTOKION, AFTER ODE IX, AT LAUDS

Σταυροθεοτοκίον. Ἦχος ά

Τί τὸ ὁρώμενον θέαμα

'WHAT spectacle do I survey ?
What see mine eyes ? Lord, prithee, say.
He, that contains the world rotound,
Himself is to the gibbet bound.
And he, that dealeth life and breath
To all that move, endureth death.'
Thus God's pure Mother weeping sigh'd
At sight of Jesu crucified ;
The WORD made flesh, whom she had brought
To birth, by road surpassing thought.

[*Triodion*, p. 94]

SATURDAY OF THE THIRD WEEK IN LENT

60 THEOTOKION, AFTER ODE VII, AT LAUDS

Πῶς ὡς μήτηρ τίκτεις

'MOTHER, how engender Son,
'Maiden still remaining ? '
'Though I bare the Holy One,
'*How* is past explaining :

'Ask not, let the matter rest ;
'God doth, as none other,
'As he willeth, for the best,'—
Thus quoth Goddès Mother.

[*Triodion*, p. 198]

[*For tune, see* SONGS OF SYON, nos. 56, 230A, 253, 335]

THIRD SUNDAY IN LENT

(OF THE WORSHIP OF THE CROSS)

61 APOSTICHA PROSOMOIA, AT FIRST VESPERS

Λυθέντες τῶν δεσμῶν

1 DELIV'RED from the thraldom sore,
(Whereto we were condemn'd afore)
By virtue of the Cross,
Good Christen people, let us raise
To Christ, who hung thereon, our lays.

Ἄγε νῦν σὺν ἡμῖν

2 Come, David, now, and aid our quire,
And vent upon thy tuneful lyre
A psalm exalting Christ.
'In worship come, ye faithful, all,
And low before his footstool fall.'

Ὀψώμεθα λαοὶ

3 Good lay-folk, let us scan the true,
The very Cross, display'd to view,
Whereby Christ Jesus won
Salvation for us. Hence 'tis meet
With faithful hearts this Rood to greet

Ὑψούμενον Σταυρῷ

4 O Maiden, when thine eyes had view'd
Thy Son uplifted on the Rood,
For sinful mortal sake,
With tears thou criedest, ' Son, to thee,
For this thy mercy, glory be ! '

[*Triodion*, p. 200]

[*For tune, see* SONGS OF SYON, no. 411 A, B]

62 STAURO-THEOTOKION, AT FIRST VESPERS

Ὑψούμενον Σταυρῷ

FOR mortal sake, when thou didst see
Thy Son ascending on the Tree,
With tearful breast thou cried'st, O Maid,
' For this thy mercy laud be paid ! '

[*Ibid.*]

[*For tune, see* SONGS OF SYON, nos. 35, 41]

MONDAY OF THE FIFTH WEEK IN LENT

63 THEOTOKION BEFORE ODE I, AT LAUDS

Τιμιωτέρα τῶν ἐνδόξων Χερουβίμ

ABOVE the glorious Cherubim,
All-holy Maiden, thee we hymn ;
For, worshipping the King of kings,
They veil their faces 'neath their wings,
Too weak to view his power divine.
But thou canst scan with open eyne
Th' Incarnate WORD. Him sue for peace,
In our behalf, and never cease !

[*Triodion*, p. 244]

[*For tune, see* SONGS OF SYON, no. 378]

WEDNESDAY OF THE FIFTH WEEK IN LENT

64 THEOTOKION AFTER ODE III, AT LAUDS

Τίς αἰνεῖν σε γηγενῶν

MAIDEN-MOTHER, name the wight
That can raise thy praise aright.
Thou alone wert, as we find,
Chosen out of womankind,
And, without thy counter-part,
Altogether blessèd art.

[*Triodion*, p. 253]

[*For tune, see* SONGS OF SYON, no. 298]

FRIDAY OF THE FIFTH WEEK IN LENT

65 THEOTOKION, AFTER ODE VIII, AT LAUDS

Στάμνον σε τὸ θεῖον

IN thee, Maid Mary, child of Anna,
We view the Pyx with heavenly Manna,
The Ark of God, the Altar-board,
The Throne and Canstick of the Lord,
The Palace and the Bridge that brings
To life eternal him that sings,
' Let all Creation bless the Lord,
And ever be his Name adored ! '

[*Triodion*, p. 278]

SATURDAY OF THE AKATHIST HYMN

66 THE HEIRMOS TO ODE IX

Ἡσαΐα χόρευε

1 REJOICE, Esay! The Virgin,[1] great with child,
Hath borne a Son, both God and Man, and styled
Emmanuel.

2 O Morning-Star, while we adore thy Name,
O heav'nly Son, thine earthly Mother's fame
We also tell. [*Triodion*, p. 291]

[*For tune, see* THE COWLEY CAROL BOOK, no. 7]

FIFTH SUNDAY IN LENT

67 THEOTOKION AFTER ODE I, AT LAUDS

Τάξεις σε Ἀγγέλωνκαὶ τῶν βροτῶν

BATTALIONS of Angels,
And mortal tongues as well,
Thy praises, Ever-Virgin,
Continually swell:
For in thine arms thou barest,
Maid-mother, meek and mild,
Their common Maker, cradled
On earth as little Child.

[*Triodion*, p. 294]

[*For tune, see* THE COWLEY CAROL BOOK, no. 37]

[1] Is. vii. 14.

MONDAY BEFORE PALM-SUNDAY

68 THEOTOKION, AFTER ODE IX, AT LAUDS

Σὲ τὴν τοῦ Θεοῦ Μητέρα

THEE the Prophets, one and other,
Oft foretold as Goddès Mother,
He would call thee, ' Heav'n's high Portal,'[1]
He ' The Cloud of Light ' immortal,[2]
He ' The Holy Hill ' would name thee :—[3]
We ' The Throne of Bliss ' acclaim thee.

[*Triodion*, p. 301]

[*For tune, see* SONGS OF SYON, no. 371]

69 ALTERNATIVE HEIRMOS TO ODE IX, AT LAUDS

Σὲ τὴν ὁραθεῖσαν πύλην

THEE, the Gate, foreseen full well
By the bard Ezechiël ; [4]
Portal, to no footstep known,
Saving God's and his alone,
Maiden, Mother of the same,
Let our hymns enlarge thy fame.

[*Triodion*, p. 301]

[*For tune, see* SONGS OF SYON, no. 298]

[1] Gen. xxviii. 17 ; Ezek. xliv. 2. [2] Is. xix. 1.
[3] Ps. lxviii. 16 ; Dan. ii. 45 ; Hab. iii. 3.
[4] Ch. xliv. 2.

FRIDAY BEFORE PALM-SUNDAY

70 THEOTOKION, AFTER ODE VIII, AT LAUDS

Ἱεραί σε τῶν προφητῶν

With holy lips in mystery
The Prophets 'Maid' [1] entitled thee,
'The Gate,' [2] the Mount,' [3] 'the holy Tent,' [4]
'The Cloud of Light,' [5] whence Orient, [6]
For such as sat in murky night [7]
Arose the Sun, [8] sole source of light.

[*Triodion*, p. 318]

[*For tune, see* SONGS OF SYON, nos. 48, 289, 410]

71 THEOTOKION, AFTER ODE VIII, AT COMPLINE

Σὲ εὐλογῶ καὶ προσκυνῶ

THEE, God, I bless, adore, confess,
Who, born of Mary Maiden,
Still diddest own a heavenly throne,
With glory over-laden.

[*Triodion*, p. 326]

[*For tune, see* SONGS OF SYON, no. 128, 150A; THE COWLEY CAROL BOOK, no. 14]

[1] Is vii. 14; Jer. xxxi. 22.
[2] Ezek. xliv. 2.
[3] Dan. ii, 45; Ps. lxviii. 16.
[4] Wisd. ix. 8.
[5] Is. xix, 1.
[6] Zach. iii. 8; vi. 12.
[7] Ps. cvii. 10.
[8] Mal. iv. 2.

TUESDAY IN HOLY WEEK

72 THEOTOKION, AT COMPLINE

Θεοτόκε ἡ ἐλπὶς

1 MOTHER OF GOD, the hope of all
Who hymn thee night and morn,
Upon the Babe of Bethlehem
Erst of thy body born,

2 Unceasingly upon him call
To save thy bedesman, me,
From perils and temptations all,
Whatever so they be.

[*Triodion*, p. 356]

[*For tune, see* SONGS OF SYON, nos. 132, 401]

THE HOLY SUFFERINGS OF OUR LORD
(GOOD FRIDAY)

73 THEOTOKION, AFTER ANTIPHON XII, AT VESPERS

Χαῖρε ἡ πύλη τοῦ Βασιλέως

HAIL! Gate, whereby alone most high [1]
The King of Glory ent'red:
He found it barr'd, he left it sparr'd:—
Soul, there thy life is centred.

[*Triodion*, p. 376]

[*For tune, see* SONGS OF SYON, nos. 128, 150; THE COWLEY CAROL BOOK, no. 14]

[1] Ezek. xliv. 2.

74 THE HEIRMOS OF ODE IX, AT VESPERS

Τὴν τιμιωτέραν τῶν Χερουβίμ

1 THEE more honourable far
Than the Cherub-Angels are,[1]
Thee more glorious, past compare,
Than the Seraph bright and fair,

2 Thee, whose womb's unspotted shrine
Brought to birth the Son divine,
Thee, indeed of God most high
Mother, thee we magnify.

[*Triodion*, p. 381]

[*For tune, see* SONGS OF SYON, nos. 213, 231]

75 ONE OF THE STICHÉRA IDIÓMELA, AT VESPERS

Ἐπὶ ξύλου βλέπουσα

1 WHENAS thy Mother, Maid Marie,
Beheld thee, Christ, upon the Tree,
God, Maker, Lord of earth and sky,
Exceeding bitter was her cry,

2 'My Son, with visage pale and wan,
Say, whither is thy beauty gone?
I cannot view thee with mine eyes
Nail'd to the Cross in wrongful wise.

[1] Heb. ii. 16.

3 So, prithee, make no long delay,
But rise again, that I too may
Behold, whenas three days are sped,
Thy Resurrection from the dead.'

[*Triodion*, p. 382]

[*For tune, see* SONGS OF SYON, no, 59]

76 IDIÓMELON, AT VESPERS

Σήμερον σὲ θεωροῦσα

1 TO-DAY, O Word, when Mary Maid aspied thee
Hois'd on the Cross, where sinful hands had tied thee,
That Mother's soul was riven to the core
With sorrow sore.

2 'Twas weary work, and heart-woe past consoling,
To stem the tears—so freely were they rolling
Adown her cheeks—and wipe them with her fair
Rich wealth of hair.

3 So, striking on her breast, aloud she crieth,
'Ah! Son divine, why gone from me?' and sigheth.
'Ah, Lamb of God! Light of the world, why shroud
Thy face in cloud?'

4 Whereat the host of Angels, there assembled,
Cried out aloud, as seized with awe they trembled,
'Eternal, infinite, all glory be,
Good Lord, to thee!'

[*Triodion*, p. 382]

[*For tune, see* SONGS OF SYON, nos. 274, 358]

HOLY AND GREAT SATURDAY
(EASTER EVEN)

77 THEOTOKION, AT THE END OF THE FIRST STASIS

Μακαρίζομέν σε, Θεοτόκε

WE bless thee, God's Mother with maidenly Bloom,
And faithfully worship that virginal Tomb,
Wherein for three days lay the Fruit of thy womb.

[*Triodion*, p. 402]

[*For tune, see* SONGS OF SYON, no. 431B]

78 THE HEIRMOS AND TROPARIA OF ODE IX

JESUS

Μὴ ἐποδύρου μου, Μῆτερ

1 'WEEP not o'er me, nor deplore me,
Mother, lain in mortal tomb,
Whom thou barest, maiden rarest,
God incarnate, in thy womb.

2 'For, when risen from my prison,
Glorified I will exalt
Such as name thee, and acclaim thee,
High in heav'n's eternal vault.'

Mary

Ἐπὶ τῷ ξένῳ σου τόκῳ

3 'Son supernal, when maternal
Pangs were spared me at thy birth,
Maid and mother, where was other
Woman half so blest on earth?

4 'But now gazing at the dazing
Sight of thee, my God and Lord,
Cold and breathless, dead, not deathless,
Pierced am I as with a sword.

5 'Yea in wonder wise asunder
Mary's soul is riven wide:
But I pray thee, rise, nor stay thee
That I may be magnified.'

Jesus

Γῆ με καλύπτει ἐκόντα

6 'Be earth o'er me, yet afore me
Hell-gate warders quake to see
This my raiment, dyed in payment
Of the world's iniquity.

7 'Mother, tarry while I harry,
Cross in hand, as God, grim Hell:
When from prison I am risen,
I will magnify thee well.'

JESUS

'Αγαλλιάσθω ἡ κτίσις

8 'Sing, Creation, every nation!
Sons of men, upraise the lay!
Hell, that giant long defiant,
Is despoilèd of his prey.

9 'Up! to meet me! Forth, to greet me,
Maries, with your store of myrrh!
I esteem ye and redeem ye,
With much people, him and her,

10 'Of what station, generation,
Adam's kind, of Eva's womb,
When emerging and resurging
Three days hence I quit the tomb.'

[*Triodion*, p. 411]

[*For tune, see* SONGS OF SYON, nos, 12A. B; *or* THE COWLEY CAROL BOOK, no. 58]

IV

HYMNS IN HONOUR OF THE HOLY MOTHER

USED AT MEMORIALS OF OUR LORD'S LIFE ON EARTH

C. EASTER, ASCENSION, AND PENTECOST

THE HOLY AND GREAT SUNDAY OF PASCHA

(Easter Day)

79 THEOTOKION, AT VESPERS

Παρῆλθεν ἡ σκιὰ τοῦ νόμου

The Shadow of the Law is past,
And grace is manifest at last :
For as the Bush erst overcame
The fire, wherewith it was aflame,
So, Virgin, didst thou bear a Child,
And yet remainedst undefiled.
Instead of firen Pillar seen,
The Sun of Justice riseth sheen :
Instead of Moses, Christ is come,
To save the souls of all and some.

[*Pentekostarion*, p. 9]

THURSDAY IN EASTER WEEK

(Thursday of the Renewal)

80 THEOTOKION, AT VESPERS

Τίς μὴ μακαρίσει σε

Who shall not bless thee, holy Mother,
Nor hymn that childing, like none other ?
For why the Father's only Son,
His radiänce or time begun,

The same, made Flesh (how, none can tell),
Proceeded from thy Virgin cell.
Him, God by nature, fain to take
Man's nature, all for mortal sake,
One, not two persons, seen full plain,
Although distinct in natures twain,
Him ask, O Lady, wholly blest,
To save our souls, at thy request.

[*Pentekostarion*, p. 15]

ANTI-PASCHA, OR SUNDAY OF ST. THOMAS

(CALLED ALSO RENEWAL SUNDAY)
(LOW SUNDAY)

81 THE HEIRMOS TO ODE VII, AT LAUDS

Σὲ τὴν φαεινὴν λαμπάδα

THEE, Mother to thy God, the bright,
Renown'd, and glorious Beacon-light,
High, every-way, o'er all create,
In song and hymn we celebrate.

[*Pentekostarion*, p. 28]

SUNDAY OF THE OINTMENT-BEARERS
(SECOND AFTER EASTER)

82 THEOTOKION, AT GREAT VESPERS

Ὁ ποιητὴς καὶ λυτρωτής μου

1 FROM thy womb, all-holy Dame,
Christ the Lord, my Maker, came,
My Redeemer, robed the same
As myself in mortal frame,
Setting thus the universe
Free from Adam's primal curse.

2 Wherefore, Virgin, pure as snow,
Goddès Mother, even so,
Never shall we cease to sing
With the Angel fleet of wing,
'Hail! thou Ark and Citadel,
Wherein souls may safely dwell.'

[*Pentekostarion*, p. 42]

[*For tune, see* SONGS OF SYON, nos. 112, 298]

83 THEOTOKION, AFTER ODE IX, AT LAUDS

Εὐφραινέσθω Ἰεσσαὶ

JUBILANT let Jessè be,
And let David dance for glee !
For behold their Root and Rod,
Planted by the Lord our God,
Buddeth, in the Virgin-Bower,
Christ, the Ever-living Flower.

[*Pentekostarion*, p. 53]

[*For tune, see* SONGS OF SYON, nos. 239, 292]

84 THEOTOKION, AT THE END OF LAUDS

Ὑπερευλογημένη ὑπάρχεις

1 GODDÈS Mother, o'er the rest
Of his creatures highly blest,
For by virtue of thy Son
Death is bound, his realm undone,

2 Adam out of exile brought,
And the curse reduced to nought,
Eva freed, and Death is dead,
And mankind re-quickenèd.

3 Wherefore we exult and cry,
' Blessed be our God on high !
Christ, who wouldest have it so,
Be thou praised, above, below ! '

[*Pentekostarion*, p. 54]

[*For tune, see* SONGS OF SYON, nos. 7, 15]

SUNDAY OF THE PARALYTIC
(THIRD AFTER EASTER)

85 THE HEIRMOS TO ODE IV, AT LAUDS

Τὸ κατάσκιον ὄρος

THE shady Mount, which Abbakoum
The prophet erst espied,[1]
'Twas Maiden Mary's spotless womb,
Whereof aloud he cried :

' God from Teman shall proceed,
And the Holy One, indeed,
Shall forth from the Mountain out,
Thick and shaded round about.'

[*Pentekostarion*, p. 72]

SUNDAY OF THE WOMAN OF SAMARIA
(FOURTH AFTER EASTER, OR MESO-PENTECOST)

86 THEOTOKION AFTER ODE V, AT LAUDS

Σὲ πύλην ἀδιόδευτον

THEE, Maid, we style the Portal[2]
Unpassable to mortal,
The Field untill'd by hand,
The Ark wherein doth stand

[1] Hab. iii. 3. [2] Ezek. xliv. 2.

The Manna from afar,[1]
The Canstick, and the Jar [2]
Of clay, the Censer-bowl
That held th' unearthly Coal.

[*Pentekostarion*, p. 103]

THE SUNDAY OF THE BLIND MAN
(Fifth after Easter)

87 THEOTOKION, AT MATINS

Τὸ ὄρος τὸ δασὺ καὶ κατάσκιον

The Mount, with forest thick and shady,
Foreseen of old by Abbakoum,[3]
Whence came the Holy One, O Lady,
Declared the Fruitage of thy womb.

[*Pentekostarion*, p. 122]

[*For tune, see* Songs of Syon, no. 83]

88 THEOTOKION, AT THE BEGINNING OF LAUDS

Χαῖρε ἅγιον ὄρος

1 Hail, thou holy Mountain, trod
By the footprint of our God ! [4]
Hail thou Bush, which Moses learnt,
Though aflame, was never burnt ! [5]

[1] Exod. xvi. 33; Heb. ix. 4. [2] Judges vii. 16, 19.
[3] Hab. iii. 3. [4] Ps. lxviii. 16; Dan ii. 34, 35, 45.
[5] Exod. iii. 2.

2 Hail, thou Bridge, whereby mankind
Path alone to God-ward find,
Over which we mortals wend
To the life that hath no end.

3 Hail, thou Virgin undefiled,
Mother to thy God, the Child
Gender'd not of human seed,
Saviour of our souls indeed !

[*Pentekostarion*, p. 123]

[*For tune, see* SONGS OF SYON, nos. 15, 34, 195]

WEDNESDAY BEFORE ASCENSION DAY

89 THEOTOKION AFTER ODE VIII, AT LAUDS

Παρθένε ἄχραντε, Θεοχαρίτωτε

UNSPOTTED Maid, endued with heavenly grace,
Plead alway 'fore the Offspring of thy womb,
That he confound me not at Day of Doom,
But 'mid his chosen sheep allot me place.

[*Pentekostarion*, p. 141]

[*For tune, see* SONGS OF SYON, nos. 310, 382]

THE ASCENSION OF OUR LORD

90 THEOTOKION AFTER ODE IX, AT LAUDS

Χαῖρε Θεοτόκε Μήτηρ Χριστοῦ

HAIL, Mother of the Christ,
Our Lord and God most high'st !
When thou beheld'st the same
Ascending whence he came,
With Angels many one,
Thou magnified'st thy Son.

[*Pentekostarion*, p. 155]

[*For tune, see* SONGS OF SYON, no. 245]

91 THEOTOKION AFTER ODE IX, AT LAUDS

Φῶς τὸ ἐκ φωτὸς ἐκλάμψαν

1 As thou gavest, Maiden, birth
To the Light, of Light, on earth,
That which did dispel the shade
Wherein heathen folk were laid,

2 Which did shed abroad the light
To the sleepers of the night,
'Tis our duty, East and West,
Evermore to call thee, Blest.

[*Pentekostarion*, p. 155]

[*For tune, see* SONGS OF SYON, nos. 7, 15 ; *or* THE COWLEY CAROL BOOK, no. 80]

92 IAMBIC KATABASIA AFTER ODE IX, AT LAUDS

Χαίροις Ἄνασσα, μητροπάρθενον κλέος

HAIL, Mother-maid and Queen by choice,
None, chaunt he ne'er so sweetly
With golden mouth or Angel voice,
Can sing thy glory meetly :
'Twould rack the head to hymn the birth
Of Jesu Christ, and praise thy worth.

[*Pentekostarion*, p. 155]

[*For tune, see* SONGS OF SYON, nos. 60, 85, 409]

SUNDAY OF HOLY PENTECOST

93 THE HEIRMOS TO ODE VIII, AT LAUDS

Ἄφλεκτος πυρὶ ἐν Σινᾷ

BY Sina's Burning Bush of old,[1]
And yet unburnt, was God foretold
To Moses,[2] slow and hoarse of speech.
And zeal divine avail'd to teach
Three Youths,[3] unsinged by flames of fire,
How best to chaunt it, as in quire,
' O all ye works of God, upraise
Your voices to his endless praise ! '

[*Pentekostarion*, p. 192]

[1] Ex. iii. 2–6 ; Luke xx. 37 ; Acts vii. 35.
[2] Ex. iv. 10. [3] Dan. iii. 27.

94 AN IAMBIC TROPARION OF ODE IX, AT LAUDS

Ὕδειν ἔοικε τὴν φυσίζωον Κόρην

Now must we blaze that Lady's worth
Which brought the Lord of Life to birth,
And did, of all beneath the sun,
Conceive the Word, the Holy One,
The healer of our sickly race ;
Who, now set in his heavenly place
At God's right hand, hath sent, to rest
With men, his promised Spirit Blest.

[*Pentekostarion*, p. 192]

[*For tune, see* THE COWLEY CAROL BOOK, no. 79]

V

HYMNS IN HONOUR OF THE HOLY MOTHER

USED ON SAINTS' DAYS

THE MIGHTY MARTYR DEMETRIUS, THE WONDER-WORKER (Oct. 26)

95 THEOTOKION, AT LAUDS

Ἄσπιλον τῶν ἀκανθῶν ἐν μέσῳ

1 WHENAS the Word divine had found
One spotless flower 'mid thorny ground,
One lily of the valley low,
One Virgin-blossom white as snow,

2 Then Maiden-mother of our God
The self-same Word, by path untrod,
The heavenly Bridegroom chose to bide
Within the cloister of thy side.

[*Menaion*, p. 148]

[*For tune, see* SONGS OF SYON, nos. 41, 159, 190, 196]

OUR FATHER PAUL, ARCHBISHOP OF CONSTANTINOPLE (Nov. 6) [1]

96A THEOTOKION AUTÓMELON, AT VESPERS

Τῶν οὐρανίων ταγμάτων

A. THOU pride of Angel ranks on high,
Thou strong defence of man below,
Pure Virgin, unto thee we fly
To save us from our ghostly foe.
For, after God, we look for aid
To thee, his Mother, Mary maid.

[*Menaion*, p. 36]

[*For tune, see* SONGS OF SYON, no. 31]

[1] Confessor and Martyr, under the Arians; commemorated also on August 30.

96B THEOTOKION AUTÓMELON, AT VESPERS

Aliter

Τῶν οὐρανίων ταγμάτων

B. THOU glory of the heav'nly
Battalion-host on high,
Thou strong defence of mortals
On earth below the sky :
O spotless Maiden, save us,
Who hopeful to thee fly,
For, after God, upon thee,
God's Mother, we rely.

[*Menaion*, p. 36]

[*For tune, see* SONGS OF SYON, nos. 88, 163, 236, 262, 327]

96C THEOTOKION AUTÓMELON, AT VESPERS

Aliter

Τῶν οὐρανίων ταγμάτων

C. THOU joyaunce of celestial
Battalions, row on row,
Invincible protection
Of man on earth below,
Save us, unspotted Virgin,
Who to thy cloister flee,
For, after God, thou Mother
Of God, we lean on thee.

[*Menaion*, p. 36]

[*For tune, see* SONGS OF SYON, nos. 236A, B ; 262B]

THE GLORIOUS APOSTLE ANDREW, THE PROTOCLETE (Nov. 30)

97 TROPARIA OF ODE VI, AT LAUDS

Μολυνθέντα με πολλαῖς

1 Me, defiled with many a trespass,
Prithee succour, Maiden mild,
Thou whose body is a temple
Truly pure and undefiled :
Wash me from my sin, by pleading
With my Lord, thine heavenly Child.

Κυβερνήτης μοι γενοῦ

2 Pilot thou me, while my pinnace
Sails the high sea, pilot me,
While I face the parlous trials
Common to the life at sea :
Steer me safely to salvation,
Haven where I fain would be.

Τρικυμίαι λογισμῶν

3 Mighty waves of doubt assail me,
Depths of sin around me roll :
Fierce attacks of lawless passion
Threat to wreck mine hapless soul.
To the rescue, Holy Mary !
Save my barque from rock and shoal !

Μεγαλεῖά σου ἀεὶ

4 Mighty wonders now for ages
Christ hath wrought because of thee;
Wherefore stint not thou to pray Him
For to multiply on me,
Mary, dear to God, the riches
Of his mercy, at thy plea.

[*Menaion*, p. 213]

[*For tune, see* SONGS OF SYON, nos. 40, 90, 235, 381]

ST. CYRIL, OF ALEXANDRIA (Jan. 18)

98 THEOTOKION AFTER ODE V, AT LAUDS

Ὄντως ὁ χαρακτὴρ

SOOTH, Dame, the Tablet that pourtrays
Thy blessed features to our gaze,
It flouteth fiends, and blesseth saints,
And saves our souls from sinful taints.

[*Menaion*, p. 153]

[*For tune, see* SONGS OF SYON, no. 35]

SAINT MARK, EVANGELIST AND APOSTLE (April 25)

99 THEOTOKION, AT LAUDS

Αἰγύπτου τὸ πρὶν παρθενικαῖς

1 FORE thee, the devil's altars[1]
In Egypt erst did fall,
When in the arms of Mary
Thou rod'st, an Infant small;

[1] Esaias xix. 1.

2 And now, my Christ, thou sendest
Mark thither-ward with speed,
To preach thine Incarnation,
And teach the Catholick Creed.

[*Menaion*, p. 102]

[*For tune, see* SONGS OF SYON, nos. 11, 29A, B, C]

100 THEOTOKION, AT LAUDS

Τὴν Αἴγυπτον τὴν πρὶν ἐν σκότει, Κύριε

EGYPT, erst the land of gloom,
This, O Lord, thou didst illume,
God, proceeding from the shrine
Of the Maiden, Babe divine,
Loving man, triumphant o'er
Egypt's idols, less or more,
By the doctrines of thy clark,
And Evangelizer, Mark.

[*Menaion*, p. 102]

[*For tune, see* THE COWLEY CAROL BOOK, no. 80]

CONCEPTION OF SAINT ANNE (Dec. 9)
(MOTHER OF THE MOTHER OF GOD)

101 APOLYTIKION. AT VESPERS

Σήμερον τῆς ἀτεκνίας δεσμὰ διαλύονται

1 TO-DAY a saintly couple's chain
Of childlessness is knapt in twain :
The prayers of Anne and Joachim—
The Lord hath heard both her and him,

2 These, contrary to hope, full clear
Have promise of a Daughter dear ;
Of whom the Lord, in flesh of Man,
(Whom heav'n and earth can no-how span,)

3 Himself should born be ; at his hest,
When Gabriël should call her Blest,
And Hail her Mary ! face to face,
' The Lord is with thee, full of grace.'

[*Menaion*, p. 62]

102 KONTAKION, AT LAUDS

Ἑορτάζει σήμερον

TO-DAY is, as all we believe,
The Feast when Anna did conceive,
By grace of God, that Maiden mild,
That should hereafter bear a Child,
The Word of God ; but in a way
That baffles mortal word to say.

[*Menaion*, p. 66]

SAINT PETER'S CHAINS (Jan. 16)

103 THEOTOKION AFTER ODE VII, AT LAUDS

Τῆς σῆς λοχείας τὸ καινὸν

THE strangeness of thy childing, Maid,
Was in the Cháldee flame display'd
That hurt not therewithin
The Three Confessors, leal and true :
So, Lady, may thy bedes as dew [1]
Save me from many a sin,

[*For tune, see* SONGS OF SYON, nos. 216, 217]

SAINT EUTHYMIUS THE GREAT (Jan. 20)

104 THEOTOKION AFTER ODE VII, AT LAUDS

Ὡς ὄρθρος ἀνέτειλας

As early Dawn, thou didst fore-show
The Sun of Justice brighter glow,[2]
That spread the Catholick Faith, in room
Of pagan ignorancy's gloom :
To him we lift our anthem best,
' God of our Fathers, thou art blest.'[3]

[*Menaion*, p. 170]

[*For tune, see* SONGS OF SYON, no. 31]

[1] Song of the Three Children, verse 27.
[2] Mal. iv. 2. [3] Dan. iii. 26, 52 (Sept.).

105 THEOTOKION, AT LAUDS

Ἐν δύω ταῖς θελήσεσι

O MOTHER-MAID, devoid of stain !—
With two-fold wills and natures twain,[1]
But yet in Person only One,
Almighty God became thy Son ;
Who, born on earth, as none can tell,
Was pleased in poverty to dwell,
And die at last, for mortal sake,
A shameful death upon the stake.
Thus wrought he here, that we might share
The riches of his Godhead there.

[*Menaion*, p. 171]

OUR FATHER GERASIMUS[2] (March 4)

106 THE HEIRMOS OF ODE VII, AT LAUDS

Ὁ ἐν τῷ ὄρει Μωσεῖ συλλαλήσας

THE God that erst with Moses spake
Upon the Mount, whose bushy brake
The Virgin-womb in type express'd,
God of our Father, thou art bless'd.

[*Menaion*, p. 15]

[*For tune, see* SONGS OF SYON, nos 35, 41, 59, 159, 190, 233]

[1] Denied by the heretical Monophysites in the fifth and sixth, and by the Monothelites, in the seventh centuries.
[2] Recluse in the Thebaïs under Constantine Pogonatus.

OUR FATHER BASIL,[1] BISHOP OF PARIUM
(April 12)

107 THEOTOKION, AT LAUDS

Εὔας τῆς πρώτης τὴν κατάραν

MARY maid, thou didst reverse,
Into blessing, Eva's curse,
When thou broughtest to the birth
Jesus, Son of God, on earth ;
Unto whom all we do say,
' Blessèd art thou, God for aye.'

[*Menaion*, p. 47]

[*For tune, see* SONGS OF SYON, nos. 112, 237, 239, 298, 333]

SAINT MARK, EVANGELIST AND APOSTLE
(April 25)

108 THEOTOKION AFTER ODE I, AT LAUDS

Ὁ τοὺς Αἰγυπτίους ἐν βυθῷ

THAT Lord, in times afore, who drown'd
The Egyptians in the vast profound,—
On Virgin cloud who later rode [2]
To Egypt and therein abode,—
Now frees her folk from error dark
By his Evangelist, Saint Mark.

[*Menaion*, p. 101]

[*For tune, see* SONGS OF SYON, nos. 48, 289, 410A]

[1] Confessor under the Iconoclasts. [2] Esaias xix. 1.

AGRIPPINA, HOLY MARTYR [1] (June 23)

109 THEOTOKION, AT LAUDS

Ἡ Βασίλισσα Παρθένος

Now, adorn'd as Queen, the Maiden
Dight in alb with gold o'er-laden,
Standeth by the King, her Son : [2]
Far, far higher is that Mother
Than the Angels, one with other
Blessing Christ, the Mighty One.

[*Menaion*, p. 82]

[*For tune, see* SONGS OF SYON, nos. 67, 106]

THE FORTY AND FIVE MARTYRS OF NICOPOLIS IN ARMENIA [3] (July 10)

110 THEOTOKION, AT VESPERS

Συνέχομαι πάντοθεν δεινοῖς

1 On every side sore troubled,
Dame, whither shall I flee,
Poor caitiff I, all wretched,
Save, Lady, unto thee ?

[1] At Rome, under Diocletian. [2] Ps. xlv. 10–16.
[3] Under Licinius.

2 To thee I seek for refuge,
My sole remaining aid,
The hope of men beyónd hope,
God's bride, the Mother-maid.

3 Then spurn me not, sweet Lady,
Thy servant of no worth,
Thou ready help of every
Afflicted son of earth.

[*Menaion*, p. 43]

[*For tune, see* SONGS OF SYON, nos. 11, 29, 187A, B]

111 STAURO-THEOTOKION, AT VESPERS

Ῥομφαία διῆλθεν, ὦ Τιὲ

1 'A SWORD, my Son, hath pierced me,'
'Twas thus the Virgin cried,
When on the Tree suspended
Christ Jesus she espied;

2 'That sword, my Lord, is rending
My heart unto the core,
As Symëon predicted
In faithful strain of yore.

3 'But rise again, I pray thee,
And glorify withal,
My Lord and God immortal,
Thy Mother and thy thrall."

[*Menaion*, p. 43]

[*For tune, see* SONGS OF SYON, no. 187B]

THE HOLY MARTYR[1] DOMETIVS (Aug. 7)

112 THEOTOKION AFTER ODE VIII, AT LAUDS

Ἡ Θεόφθογγος λύρα

THE heav'nly sounding wire
Of thy forefather's lyre
Did, Mary Maid, be-mark
Thee as the Holy Ark,[2]
Wherein that God, who wore
Our flesh, abode of yore ;
The same whom we, afore
All other, aye adore.

[*Menaion*, Aug. 7]

[*For tune, see* THE COWLEY CAROL BOOK, no. 59]

[1] Suffered under Julian the Apostate, A.D. 363.
[2] Ps. cxxxii. 8.

VI

HYMNS IN HONOUR OF THE HOLY MOTHER

USED ON VARIOUS OCCASIONS

FROM THE DIVINE LITURGIES OF ST. JAMES AND ST. MARK

113 AT THE LITTLE ENTRANCE

Ὁ μονογενὴς Υἱὸς
[*Justinian*, Emperor, 483-565 A. D.]

1 ONLY-BEGOTTEN, Word of God, immortal,
Hither descending for the sake of sinners,
Erstwhile Incarnate of the Ever-Virgin
Mary thy Mother,

2 Godhead unchanging, conversant with mortals,
Crucified, Victor over death by dying,
One in the glory of the Sire and Spirit,
Save us, O Jesu.

[*For tune, see* SONGS OF SYON, nos. 68A, 189B]

AT MATINS DAILY

114 TROPARION

Ἰδοὺ ὁ Νυμφίος ἔρχεται

1 BEHOLD the Bridegroom cometh [1]
At midnight, as he spake :
And blessed is that servant [2]
Whom he shall find awake :
But mischief shall the sluggard
Assuredly o'ertake.

[1] Matt. xxv. 6. [2] Luke xii. 43.

2 And therefore, O my dearling,
My soul, aye vigil keep,
Lest haply death surprise thee
And thou be found asleep,
And so outside the Kingdom
Be barr'd in donjon-keep.

3 But rather be thou sober,
Awake, awake to prayer!
Cry, 'Holy, Holy, Holy,
Thou art our God; oh, spare
Thy people; thou, whom Mary
The Virgin-mother bare!'

[*Horologion*, p. 15]

AT MATINS DAILY

115 AND AT GRACE AFTER BREAKFAST, AT THE ELEVATION OF THE THEOTOKION PANAGIA[1]

Μακαρίζομέν σε πᾶσαι αἱ γενεαὶ

1 GOD's Mother, Maid by us confest,
With every generation, Blest,
The Infinite within thy womb,
Our God, the Christ, invented room.

[1] See J. M. Neale's *History of the Holy Eastern Church*, vol. ii. p. 942.

2 And we ourselves are also blest,
Of thee, and thy defence, possest,
Whose bedes arising early, late,
Do stablish us in Church and State.

3 And therefore we upraise the song
Of Gabriël both loud and long,
'Hail, Mary! happy is the case,
The Lord is with thee, Full of grace!'

[*Horologion*, pp. 20, 131]

[*For tune, see* SONGS OF SYON, nos. 35, 38, 41, 76, 159, 160]

AT MATINS DAILY

116 THEOTOKION

Ὑπερένδοξε, ἀειπαρθένε

GLORIOUS, Ever-Virgin, blest,
Goddès Mother, holiest,
To thy Son divine anon
Do thou speed our orison,
Asking him, who all controls,
At thy plea, to save our souls.

[*Horologion*, p. 21]

[*For tune, see* SONGS OF SYON, no. 298]

AT PRIME, DAILY

117 THEOTOKION

Τὴν ὑπερένδοξον

1 CONTINUALLY hymn we,
With heart, and voice of bliss,
Th' exceeding-glorious Mother
Of God, and her that is

2 More holy than the holiest
Of Angels in the height,
Confessing her the very
MOTHER OF GOD aright,

3 Who properly did bring forth
God robed in flesh indeed ;
Who, for our souls' advantage,
Unceasingly doth plead.

[*Horologion*, p. 77]

[*For tune, see* SONGS OF SYON, nos. 11, 29, 187]

WEDNESDAY AND FRIDAY AT SEXT

118 STAURO-THEOTOKION V

Ὑπερδεδοξασμένη ὑπάρχεις

1 MOTHER of God, of Virgin fame,
Praised o'er others is thy name,
And we hymn thee, blissful dame !

2 For by Cross of Christ thy Son
Conquest over hell is won,
And grim Death to death is done.

3 Hence we, sometime dead in sin,
Rise to life, and eke re-win
Eden, and the joys therein.

4 So with thankful hearts we own
Christ our mighty God, alone
Rich in grace, to mercy prone.

[*Horologion*, p. 94]

AT GRACE AFTER BREAKFAST, AT THE ELEVATION OF THE PANAGIA [1]

119 THEOTOKION

Ἄξιόν ἐστιν ὡς ἀληθῶς

1 VERILY 'tis right and meet,
God's own Mother, thee to greet
Ever blessèd, undefiled
Bearer of the heavenly Child :

[1] THE ELEVATION OF THE PANAGHIA.
" Before the Monks sit down at table, one of them deputed for that purpose, and known by the name of the *Ephemerius*, takes a loaf, and divides it crosswise into four equal parts : and places it on a paten called the *panaghiarion*. He then cuts off the interior angles, joins them on again, covers the whole with a veil, and places it by the side of the Hegumen. After the repast, the Ephemerius comes to the Hegumen, elevates the panaghiarion, and presents it to him ; he takes a fragment, as do all the

2 Thee more honourable far
Than the Cherub-Angels are,[1]
Thee more glorious past compare
Than the Seraph bright and fair :

3 Thee, whose spotless bosom bore
Christ, the word divine of yore,
Thee, indeed of God most high.
Mother, thee we magnify.

[*Horologion*, p. 131]

[*For tune, see* SONGS OF SYON, No. 231]

[Also in the Divine Liturgy of James, the Holy Apostle, and Brother of God.]

ON SATURDAYS IN LENT

120 THEOTOKION, AT LAUDS

Μήτηρ ἁγία ἡ τοῦ ἀχράντου Φωτὸς

HOLY MARY, Maiden bright,
Mother of the unsullied Light,
Here devoutly we on earth
Hymn, in Angel-wise, thy worth.

[*Triodion*, p. 434]

[*For tune, see* SONGS OF SYON, nos. 7, 15]

Monks in order : the Hegumen then pours wine into a cup, drinks it, and passes it round ; and the ceremony is complete."—J. M. Neale, *A History of the Holy Eastern Church*, vol. ii. p. 942.

For the origin and meaning of this service, the reader is referred to *The Horologion*, p. 130.

[1] Cp. Heb. ii. 16.

MESORION OF THE NINTH HOUR

121 TROPARION

Τὸν δι' ἡμᾶς σταυρωθέντα

1 COME, all! Adore him on the Cross,
Who suffer'd to repair our loss.

2 When Blessèd Mary at that tide
Beheld him on the Tree, she cried,

3 'Though thou endurest Rood and Rod,
Thou art indeed my Son, and God.'

[*Horologion*, p. 139]

[*For tune, see* SONGS OF SYON, no. 96A]

AT NONES, ON FERIAS DAILY

122 KONTAKION

Τὸν Ἀμνὸν καὶ Ποιμένα

WHENAS the Mother undefiled
Beheld the Lamb of God, her Child,
The chief Good Shepherd, that doth keep,
As Saviour of mankind, his sheep,
She wept and spake with doleful voice,
'What if the world to-day rejoice,
To gain free pardon after sin,
Yet is mine heart consumed within,
When I survey, for mortal sake,
My God and Son endure the stake.'

[*Horologion*, p. 136]

FROM THE LITTLE CANON OF THE MOST HOLY MOTHER OF GOD

123 TROPARION

Τῇ Θεοτόκῳ ἐκτενῶς

1 To God's own Mother now with earnest care
Let us apace as lowly sinners fare,
And, penitently falling at her feet,
Cry from our soul's abyss, Help, Lady sweet !

2 Have pity of us ! Haste, we are undone,
Because of our offences, many one ;
Send not thy servants empty hence away,
For why on thee alone our hope we stay.

[*Horologion*, p. 440]

[*For tune, see* SONGS OF SYON, nos. 310, 382]

BEFORE RECEIVING THE HOLY MYSTERIES

124 THEOTOKION

Γῆ ἀγαθή, εὐλογημένη

BLEST Bride of God, whose goodly field,
Untill'd, the Ear of Corn did yield,
The world's Redeemer, make me fit
To live for aye by taste of it.

[*Horologion*, p. 459]

[*For tune, see* SONGS OF SYON, no. 74]

CANON SUPPLICATORY OF THE GUARDIAN ANGEL

125 THE KONTAKION AFTER ODE I

Γαλήνη σὺ, Δέσποινα, καὶ λιμὴν
[*John Mauropus*, Metropolitan of Euchaïta, † 1060 A.D.]

THOU, Lady, art a tranquil port
For mariner of every sort
Assail'd by storms of sin :
And therefore I, toss'd o'er the sea
Of many a passion, run to thee,
Fair Haven thus to win.

[*Horologion*, p. 489]

[*For tune, see* SONGS OF SYON, nos. 216, 217]

CANON SUPPLICATORY OF THE HEAVENLY POWERS AND OF ALL HALLOWS

126 THEOTOKION, AT LAUDS

Θεοχαρίτωτε Ἁγνὴ

PURE Virgin, full of grace divine,
With Angel-hosts in orders nine,
With all th' Apostles wise and strong,
With Seer and Holy Martyr-throng,
Make orison that we may win
Full pardon, whatso'er our sin.

[*Horologion*, p. 498]

[*For tune, see* SONGS OF SYON, nos. 8, 31, 48, 289, 410]

FROM THE CANON PARAKLETIKOS OF THE MOST HOLY MOTHER OF GOD

127 FIRST AND SECOND TROPARIA OF ODE V

Ἀδὰμ παρέβη μὲν ἐντολὴν
[*Euthymius, the Monk*, + c. 916]

1 O MAID, if Adam brake but one
Commandment of thy heav'nly Son,
Which lost him Eden bliss,
How then shall I, the runaway,
That oft from God hath gone astray,
Lament my sin's abyss ?

Φθορεὺς μὲν πάλαι ἀναφανεὶς

2 If God did banish Cain of eld
Because of brother Abel quell'd,
As murderer, from his face,
Bold sinner, where shall I be set,
My soul's destroyer, who as yet
Deplore not my disgrace ?

[*Euchologion*, p. 233]

[*For tune, see* SONGS OF SYON, nos. 216, 217]

AT THE BURIAL OF LAY-FOLK AND ON PSYCHO-SABBATON DAY

(VIGIL OF PENTECOST)

128 THEOTOKION

Πρεσβείαις τῆς τεκούσης σε

CHRIST, at her request who bore thee,
And of him who went afore thee,
Of the Twelve Apostles Holy,
Prophets, Priests, the Just, the Lowly,
And of every Saint true-hearted,
Rest thy servant [1] here departed!

[*Euchologion*, p. 420; and *Pentekostarion*, p. 179]

[*For tune, see* SONGS OF SYON, no. 371]

AT GREAT VESPERS ON SUNDAYS

129 THEOTOKION

Τὴν παγκόσμιον δόξαν

1 THE glory of the universe,
Maid Mary's praise let us rehearse,
Herself begot of human seed,
Yet Mother of the Lord indeed.

[1] or, *servants hence departed!*

2 The Gate of heaven, the theme and boast
Of Faithful men and Angel host,
For why in her the Heaven we see,
And Temple of the Deity.

3 She, overthrowing, once for all,
The adversary's middle wall,
Hath usher'd Peace, in lieu of this,
And oped the kingly door to bliss.

4 So, holding with this Virgin pure,
The Faith's main anchor, tried and sure,
We have a Champiön, in whom
To trust, the Fruit of Mary's womb.

5 Then God's own people, far and near,
Be of good hope, I say, glad cheer!
For this our Chief, of boundless might,
Will with our foes engage in fight.

[*Parakletiké*, p. 2]

[*For tune, see* SONGS OF SYON, nos. 41, 91]

A SUNDAY OF THE FIRST TONE

(From a Canon to the Most Holy Mother of God)

130 THE THREE TROPARIA OF ODE I, AT LAUDS

Ποίαν σοι ἐπάξιον ᾠδήν

1 What fit anthem shall we raise,
In our weakness, to thy praise,
Save the song, the glad Nowell
Taught us erst by Gabriel ?
Hail, God's Mother, meek and mild,
Mary, Maiden undefiled !

Τῇ Ἀειπαρθένῳ καὶ Μητρὶ

2 Ever-Virgin, who didst bear
Christ, the King of Angels fair,
We, the faithful, hold our part
Blessing thee, both voice and heart.
Hail, God's Mother, meek and mild,
Mary, Maiden undefiled !

Ἄπειρος ἡ ἄβυσσος

3 Shoreless is the deep abyss
Of thy Son's high genesis :
So, where plummet cannot sound,
Let undoubting faith abound.
Hail, God's Mother, meek and mild,
Mary, Maiden undefiled !

[*Parakletiké*, p. 6]

[*For tune, see* Songs of Syon, no. 298]

SUNDAY OF THE SECOND TONE AT GREAT VESPERS

131 THEOTOKION

Ὁ τὴν εὐλογημένην

1 THOU, who calledst Mary maid
By the name of Mother,
Wentest to thy Passion fain,
Unconstrain'd by other;

2 Seeking Adam, thou art seen
On the Cross, and criest,
'Hither! and rejoice with me,
Angels in the highest,

3 For the drachma, that was lost,[1]
I have sought and found it':—
Wherefore, Risen from the dead,
Lord, thy name, we sound it.

[*Parakletiké*, p. 232]

[*For tune, see* THE COWLEY CAROL BOOK, no. 15]

[1] Luke xv. 9.

FROM THE LITTLE CANON OF THE MOST HOLY MOTHER OF GOD

132 TROPARION OF ODE III

Ἱκετεύω Παρθένε
[*St. Theostérictus*, or *St. Theophanes*]

I PRAY thee, Maid, allay thou
The seething waves that roll
In tumult and in turmoil
O'er my despondent soul:
For thou, pure Bride of heaven,
Without birth-pang or qualm
Didst bear the Lord's Anointed,
The Prince of Peace and Calm.

[*Parakletiké*, p. 380]

[*For tune, see* SONGS OF SYON, nos. 75, 88, 163, 236, 240, 262B, 327]

ON A SUNDAY OF THE FOURTH TONE

133 THE HEIRMOS TO ODE IX, AT LAUDS

Λίθος ἀχειρότμητος

MAID, out of thine unquarried mountain-land [1]
Came Christ, the Corner-stone,[2] unhewn by hand,
Which link'd two sund'red natures. Hence on high
Thee, God's own Mother, fain we magnify.

[*Parakletiké*, p. 147]

[*For tune, see* SONGS OF SYON, nos. 310, 382]

[1] Dan. ii. 34, 35, 45. [2] Is. xxviii. 16.

ON A SUNDAY OF THE SECOND TONE, PLAGAL

134 APOLYTIKION ANASTASIMON, AT GREAT VESPERS

Ἀγγελικαὶ Δυνάμεις ἐπὶ τὸ μνῆμά σου

1 WHEN Angel-powers beside thy grave
Already had alighted,
When watch and ward became as dead,
They were so sore affrighted,
Then Mary stood, and sought, within
The Grave-place, him who did no sin.

2 But thou, whom death might no-way hold,
Hadst spoil'd the Prince infernal,
And gone to greet the Mother-maid
With gift of life eternal.
So, 'Glory to our Easter-king
Arisen from the dead,' we sing.

[*Parakletiké*, p. 232]

[*For tune, see* SONGS OF SYON, nos. 60, 85, 409]

ON A SUNDAY OF THE BARYS-TONE[1]

135 STICHÉRON ANATÓLIKON, AT THE AINOI

Τί ἀπεδοκιμάσατε τὸν λίθον τὸν ἀκρογωνιαῖον

1 WHEREFORE did ye, lawless Jews,
Christ, the Corner-stone, refuse ?
This is he, the precious Stone,
Set by God within Syón,

2 He that wat'red erst his flock
In the desert from the Rock,
From his side for us too giving
Streams of water ever-living.

3 This the Stone, on our account
Quarried from the Virgin-Mount,
Not begot of human seed,
But the Son of Man indeed,

4 Making on the clouds his ways
To the Anciënt of Days,
As by Daniel it was penn'd ;
And his Kingdom hath none end.

[*Parakletiké*, p. 284]

[1] *The Heavy Tone*, i.e. the Latin Sixth Tone.

ON A SUNDAY OF THE THIRD TONE

136 THEOTOKION, AT LAUDS

Τὴν ὡραιότητα

1 ASTONIED to behold the view
Of Maidenhood so fair,
And contemplate the dazzling hue
Of pureness past compare,

2 'What Antiphon, Maid Mary,' quod
The Angel, 'may I raise
To thee, the Mother of our God,
Half worthy of thy praise?

3 'What title, Maid, shall suit thee best?
Mine awestruck tongue doth fail.
Enough! To work my Lord's behest,
Thee, "Full of grace," I hail.'

[*Okto-echos*, p. 57]

[*For tune, see* SONGS OF SYON, nos. 64, 65, 188, 205, 294]

APPENDIX

CANON PARAKLETIKOS

TO THE MOST HOLY MOTHER OF GOD, ON EXPECTATION OF WAR

[From the *Great Euchologion*, Venice, 1891]

ODE I

Ὠδὴ ά. Ἦχος πλ. β'. Ὡς ἐν ἠπείρῳ πεζεύσας.
Τὸν κραταιὸν ἐν ἰσχύϊ

1 MAID, Mother of the Lord of might,
That Man of Warfare,[1] strong in fight ;
Come, with thine all-availing hand !
Here, reverend Lady, take thy stand ;
Beside us fight against the foe
That fights against us ! Be it so !

Ὁ ἐν θαλάσσῃ ποντίσας

2 As in the Red Sea long ago
Thou drownedst haughty Pharaö,
And in the deep didst overthrow
The chariots of a deadly foe,[2]
So, Christ, arise now, as whilére,
And aid us, at thy Mother's prayer.

Ἰατρικὸν μὲν τὸ τέμνειν

3 By use of caustic or of steel
The surgeon doth the sick man heal :
But, Son of God, deal thou not thus ;
Some simple means prescribe for us.
On our disorders pity take,
And cure us for thy Mother's sake.

[1] Exod. xv. 3. [2] Exod. xiv., xv.

Σεναχειρὶμ ὥσπερ ἄλλην

4 This mighty army of a new
Sennacherib do thou subdue,[1]
Sweet Lady, with thy puissant hand.
This mighty great barbaric band
That doth encompass us about,
Now, Dame, do thou completely rout.

Σὲ τοῖς ἡμᾶς πολεμοῦσι

5 Against the warlike, bitter foe
That fain would work our overthrow,
Thee, Maid, we rouse as counter-arm
To our defence and shield from harm ;
For thou art chiefest in command
Of this and every Christian land.

ODE III

Ὠδὴ γ'. Οὐκ ἔστιν ἅγιος ὡς σύ.

Οὗτοι ἐν ἅρμασι πολλοῖς

6 WHILE these our foemen proud affie,
As Pharao and his forces,[2]
In countless chariots and rely
On multitudes of horses,
We, trusting in a better Name,
Do call upon thee, blissful Dame,
To save us from disaster.

[1] 2 Kings xviii., xix.
[2] Exod. xiv., xv. ; Ps. xix. 8.

Ἰσχὺν καὶ σθένος ὁ διδοὺς

7 O thou, who fragile folk and weak
With strength and virtue giftest,
And for thine humble thralls and meek
Thy mighty horn upliftest,
Nerve thou thy faithful host that stands
In conflict sore with barbarous bands,
At Mary's plea, thy Mother.

Στρατὸς βαρβάρων ἀθροισθεὶς

8 The barbarous army doth advance,
A godless heathen muster ;
Their breath is fire, their very glance
Is hatred, envy, bluster :
In blood and slaughter they delight,
And with thy bedesmen, Dame, they fight ;
Help, Lady ! To the rescue !

Ἄνδρες αἱμάτων ἀπηνεῖς

9 Lo ! men of bloodshed, cruel, wrong,
Deceitful, proud, blasphemers,
Against us gather mighty strong,
Ill-doers, evil-schemers.
As saith the Psalmist, they do rage [1]
Against us, e'en thine heritage,
O Lady, Goddès Mother.

[1] Ps. ii. 1.

Χειρῶν ἐκτάσει Μωϋσῆς

10 While Moses with extended hands[1]
Did trace the Cross, his bowman
Did put to flight the hateful bands
Of Amalek, the foeman.
So with thy ghostly arms do thou
O'erthrow the adversaries now
That vex thy folk, fair Maiden.

ODE IV

Ὠδὴ δ'. Χριστός μου δύναμις.
Ῥομφαίαν ἔκχεον

11 DRAW forth the spear, and stop the way [2]
Of all our foemen, Maid, to-day,
And with entreaty strong
Fight thou with us against the host
That fight against us, least and most.

Αἰσχύνης πλήρωσον

12 Our adversaries' faces, Dame,
Fulfil them with disgrace and shame,
And backward be they turn'd ! [3]
And be their labour lost, and brought,
As saith the Psalmodist, to nought !

Νυνὶ γνωσόμεθα

13 Now, Lady, hereby shall we ken
That thou hast favour to the men
And maids of this thy town,
If matters with our foe go thus,
And he not triumph over us.

[1] Exod. xvii. 8. ff. [2] Ps. xxxiv. 3. [3] *Ibid. v.* 4.

Τῷ θέλειν σύνδρομον

14 Thy will and power run hand in hand,
Mother of him who doth command
All by bare word or look.
If, therefore, Dame, it be thy will
To save, we shall be saved from ill.

Ἐν τῇ ἐκτάσει σου

15 Come, and by outstretch of thine aid
Break thou the hairy scalps, fair Maid,
Of this great hostile camp,
Whose hearts within shall quake for fright
By reason, Maiden, of thy might.

ODE V

Ὠδὴ ε'. Τῷ θείῳ φέγγει σου Ἀγαθέ.

Σατράπαι τύραννοι βασιλεῖς

16 SATRAPS, tyrants, kings of legions,
Rulers of barbaric regions,
These, on common mischief bent,
To thy flock's imperilment,
Lion-like around us roar,
Savage as the bear or boar.

Τὸν γεννήσασα τοῦ Θεοῦ

17 Mother to the Son of God,
Who doth govern with a nod
Thrones, Dominions, ghostly Powers,
Hither from those heavenly bowers
Send an Angel, Mother-maid,
As our champion, to our aid.

Μετὰ δακρύων καὶ σκυθρωπὰ

18 Cause for tears and gloom, I trow,
Lady, are our matters now,
Worthy too of sobs and sighs ;
But do thou anon arise,
Maiden, and again depose
From their seat our godless foes.

Μὴ παραδῴης χερσὶν ἐθνῶν

19 Hand not o'er thine 'heritance
To the heathen, lest perchance,
Maid, they ask, " Where can she be,
Goddès Mother, where is she,
She, with whom they made compact ? "
But keep thou thy flock intact.

Αἱ βασιλεῖαι πᾶσαι τῆς γῆς

20 All the kingdoms of the earth,
Lady, let them know thy worth :
Let the tribes of every land
Feel thy strength, which none withstand :
Be they shaken, moved to cower,
All, yet strangers to thy power !

ODE VI

Ὠδὴ ς'. Τοῦ βίου τὴν θάλασσαν.

Χαλκοῦν τόξον ἔργασον

21 O FORGE thou, strong as brazen bow,
The shoulder that shall strike the blow.
Thy chosen faithful folk, with might
Gird thou their loins against the fight ;
And, Dame, above the reach of sin,
Enable them with power to win.

Ἡμᾶς τοὺς πιστεύοντας

22 Us, who believe and make our boast
In Father, Son, and Holy Ghost,
Who bless thine honourable Child,
Give us not over, Maiden mild,
Unto our adversaries' lust,
But crush them small as powder-dust.

Στενάζοντες κράζομεν

23 We groan aloud in anguish, we,
And, falling down on bended knee,
Do cry with hands upraised aloft,
In God's sight have we trespass'd oft.
But him to mercy, Maiden, urge,
Nor let the heathen be our scourge.

Οὐ φέρομεν Δέσποινα

24 Nay, Dame, 'tis neither right nor skill:
For saith the enemy, 'I will
Pursue, will overtake; I must
Divide the spoil, and fill my lust;
My hand shall rule, my sword shall slay them.'
Thus say our foes: but, Maid, withstay them!

Ναοὺς ἱδρυνθέντας σοι

25 Thy Lady-chapels, holy Domes,
Fair Minsters, Abbeys, Cloister-homes,
With Eikons of thyself and all
The Saints, pourtray'd on screen or wall,
Of shrine and sacred vessel void,—
These, Mary, have thy foes destroy'd.

ODE VII

Ὠδὴ ζ'. Δροσοβόλον μὲν τὴν κάμινον.

Οὐ πρὸς ἕτερον Θεὸν διεπετάσαμεν

26 Not to other God have we
Spread our hands, except to thee.
Granting we have miss'd the mark,
Lord, we have not left thine Ark.
Save thee, know we other none.
Wherefore, God, the Holy One,
Spare thy folk, in mercy spare,
At thy Maiden-Mother's prayer.

Ἰδοὺ ὡς κύνες πολλοὶ περιεκύκλωσαν

27 Lo! as packs of hounds, e'en thus
Do our foes environ us,
And, as fatted bulls, around
Ramp with brutal leap and bound,
Lady, to devour thy folk.
But do thou with timely stroke
Of thine heavenly influence
Bid them vanish far from hence!

Κοσμοσώτειρα βασίλισσα πανύμνητε

28 World-restorer, Empress-queen,
Wide-where famous, Mother sheen,
Which didst carry on thine arm
Christ, the King of kings, from harm
Guard this city: save the same
From the bitter foes that aim
To subdue, enslave, and sack it;—
From th' intruders that attack it.

Ἐμφυλίου μάχης ῥῦσαι παναμώμητε

29 Safe from civil strife untoward,
From the gathering of the froward,
From rebellion, from disquiet,
Privy plot or open riot,
Treachery within by league
With th' outlandish foe's intrigue,
Maid, who doest nought amiss,
Keep this city : thine it is.

Τεῖχος ἄρρηκτον ἀπόρθητον ἀκλόνητον

30 Maid, to thee we have resort,
As unto a virgin Fort,
Ne'er to be removed, nor taken,—
To a Tower, of strength unshaken,
Proof against assault and raid
By proud pagan people made,
Loving bloodshed. But to thee,
Maid, we fly, and safe we be.

ODE VIII

Ὠδὴ ἡ. Ἐκ φλογὸς τοῖς Ὁσίοις.

Αἱμοβόρα θηρία

31 Blood-thirsty lions prowl around,
And ravenous wolves hard by abound
Encircling us, full fain to tear
The lambkins of thy shippon fair.
But, holy Maid, do thou prevent,
As God's own Mother, their intent.

Ἰδιόῤῥυθμον ἔθνος

32 A self-tuned people, that delight
In warfare, boastful, proud, unright,
With covenant and treaty broke,
Wage truceless war against thy folk.
But, holy Maid, do thou prevent,
As God's own Mother, their intent.

Στρατιᾶς οὐρανίου

33 Come, with the heavenly army's aid
Do thou surround our city, Maid,
And fortify it, laying low
The insults of our haughty foe.
Thus, holy Maid, do thou prevent,
As God's own Mother, their intent.

Ὡς ὁ Ἄδερ ἐκεῖνος

34 As sinful Adad, to oppose [1]
King Solomon, erstwhile uprose,
So now against us Ismaël,
True Hagarene, hot infidel.
But, holy Maid, do thou prevent,
As God's own Mother, their intent.

Δορυάλωτον θεῖναι

35 Swift hasteth on that alien host,
That both in spear and buckler boast;
To take thy city is their lust.
But, Lady, help! in thee we trust,
O holy Maiden, to prevent,
As God's own Mother, their intent.

[1] 1 Kings xi. 14–25.

Ἡ τὰ κράτη τῶν τόξων

36 Thou, who hast often knapt the bow,
And put to flight the alien foe,
Whenas he would invade our land,
So break thou now his battle-brand,
And weapons. Wherefore lend thine aid,
God's holy Mother, Mary Maid.

ODE IX

Ὠδὴ θ'. Θεὸν ἀνθρώποις ἰδεῖν ἀδύνατον.

Ἰσχὺς καὶ κράτος

37 Maid all blameless, O be thou
To thy folk as Stronghold now,
Guardian, Virtue, Puissance, Might,
Falchion, sword two-edgèd, bright,
Severing both fronts and flanks
Of the adversaries' ranks,
To a man, destroying all
His equipment, great or small.

Ὡς τεῖχος ἄῤῥηκτον

38 Maid, as virgin Fort intact,
Christendom's Defence infract,
Tower unhurt by winter storm,
Lo, a godless troop enorm,
Strange and raging, high of hand,
Tyrants proud, invade our land.
But, Maid Mary, end the boast
Of this threatful heathen host.

Ἀγγέλου πάλαι

39 Cover'd once by Angel shield,
Gedeön on battlefield [1]
Smote the troops of Madiän.
So now send an Angel-man
For to harry and press hard
On these aliens' army-guard,
And to make the foemen smart
That dare take our adverse part.

Νικᾶται τάξις

40 Lady, where 'tis will'd by God,
Who doth all things with a nod,
Nature's laws are overthrown.
Thou, by bearing him, alone
Nature's laws didst over-tilt ;
Hence thou canst whate'er thou wilt.
So disperse, withouten pity,
Such as would destroy thy city.

Ναοὶ ἐπάκουσον

41 Virgin, from thy sacred shrine
Hear thy household ; it is thine :
And outpour of wrath divine
On the heathen that decline
To acknowledge, Maid, thy worth.
Likewise teach the realms of earth,
Infidels, who call not, Dame,
On thy well-belovèd name.

[1] Judges vii. and viii.

Δόξα.

Ὁ λύσας λόγε

42 O Word divine, who didst conclude
The mighty war and lengthy feud
'Twix' man and God, of long ago,
Who knittedst heav'n with earth below:
God, for thy Virgin-Mother's sake,
And at her intercession, make
This latest grievous war to cease,
And in due season, Lord, give peace.

Καὶ νῦν.

Θεοτοκίον

Ὑφάπλωσόν σου τὴν σκέπην

43 Dame, as bright o'erhanging cloud
Spread abroad thy mantling shroud:
Cover this thy city fair,
And within those arms, that bare
Jesu Christ in days of old,
So thy city now enfold,
And unsack'd preserve the same,
Aye rejoicing in thy name.

The initial letters of the above Troparia give the Acrostich:

Τοῖς σοῖς, Ἄχραντε, συμμάχησον οἰκέταις.
Ὠδὴ Ἰωάννου

[O spotless Maiden, fight Thou on
Thy servants' side!—An ode by John.]

But in this English versification of the 43 *Troparia* of this Canon, no attempt has been made to reproduce the original Greek Acrostich. These 43 stanzas were first printed in *The Tablet* in May, 1915.

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GLOSSARY

ABBAKOVM, or AMBAKOVM, i.e. *Habakkuk*.

AINOI (THE), or *Praises*, is the usual name for Pss. 148, 149, and 150. The name was suggested by the word AINEITE (*Laudate*), which occurs so often in these psalms.

AKATHIST. See under KATHISMA.

ANASTASIMON (an adjective), i.e. *appertaining to the Resurrection*.

ANATÓLIKON. A name given to some troparion or other, the authorship of which is ascribed to St. Anatolius, of the fifth century, or to Anatolius, a disciple of St. Theodore of the Studium, in the ninth.

APOKREOS, i.e. *Carnival Sunday* (Sexagesima). 'Though the fast does not begin until the following week, flesh is not eaten beyond it.' (Neale's *Eastern Church*, Vol. II, p. 743.)

APOLYTÍKION. A troparion sung towards the end of Vespers.

APOSTICHA TROPARIA (THE) are the troparia sung near the end of Vespers.

AUTÓMELON. A troparion sung to its own tone.

CANON. A Canon is a system of Odes. A complete Canon has Nine Odes; but in most of the Canons the Second Ode is wanting. Still, the Odes are numbered as if the Second occupied its proper place. The Second Ode is used from the Saturday before Sexagesima until Monday in Holy Week, and then, apparently, on fifteen days only, sometimes at Lauds, and other times at Compline. The four best writers

of Canons are considered to be St. Joseph of the Studium, St. Cosmas, St. Theophanes, and St. John Damascene. St. Andrew of Crete wrote the Great Canon, partially used during other days in Lent, but sung from beginning to end on the Thursday of Mid-Lent week.

EVCHOLÓGION, THE GREAT, that is, the Great Prayer-book, containing the Service at Vespers and Lauds; including the Liturgies of SS. Chrysostom and Basil; the Service of the Pre-sanctified; together with Holy Baptism, Chrism, Penance, Orders, Marriage, and the Anointing of the Sick; the Burial of the Dead, Laymen, Monks, Priests and Little Children. It is valuable by reason of its many other edifying Offices, devout and beautiful prayers for all sorts and conditions of men, during life and after death. *The Great Euchológion* contains 696 pages, in single column, Crown Quarto.

EXAPOSTEILÁRION. A troparion said or sung at the end of Lauds just before Pss. 148–150. Eleven noble Easter Exaposteilária were composed by Constantine Porphyrogennétos, and are given at the end of the Okto-échos and Parakletiké. As our Lord then *sent* the *Apostles forth* into all lands, it is possible that these troparia came to be called *Exaposteilária*. The imperative Exaposteilon occurs in several of the Photagógika, which take the place of the Exaposteilária during Lent. (*Horológion*, p. 65.)

HEIRMOS. The Heirmos is the model on which each Ode is based. If quoted at the beginning of an Ode it is dignified and preceded, line by line, with inverted commas. It *draws* all the troparia that follow it; hence probably its name. The troparia *turn* to the Heirmos, and hence probably their name also. If only the first words of the Heirmos are given, for the benefit of the singer, the tone in which it is sung is also added.

HOROLOGION, THE GREAT, that is, the Great Book of Hours. This is divided into three parts:

whereof the First contains the office for Mattins, Lauds, Prime, Terce, Sext, Nones, Vespers, Great and Little Compline. The Second contains the Troparia and Kontakia of the immovable Feasts, and of the Saints daily throughout the year: also the Apolytikia and Kontakia of the Triodion and Pentekostarion: and the Apolytikia Anastasima, Theotokia and Hypakoai of the Octo-echos, which are sung on Sundays, etc. The Third Part contains the Akathist Hymn (also to be found in the Triodion, page 281, and said or sung in full on the Saturday of the fifth week in Lent): two Canons to the Most Holy Mother of God; a service before and after the reception of the Holy Mysteries; all this and much more also. *The Great Horologion* occupies 560 pages, Small Quarto.

HYPAPANTÈ, or HYPANTÈ (THE), i.e. the Meeting of our Lord by SS. Symeon and Anna, on February 2, Candlemas Day.

IDIÓMELON. A troparion having its own rhythm or melody. *Stichéra idiómela* are, to all intents and purposes, Irregular Verses.

KATABASÍA, or CATAVASÍA. A stichéron, in which the two Quires come down, and join together in the body of the church.

KATHISMA, or CATHISMA. A troparion, during the singing of which the congregation is allowed to sit down. [The Akáthist is a hymn in honour of the Blessed Virgin Mary, partly read and partly sung, on the Saturday of the fifth week in Lent, in commemoration of the repulse of the Avars and other barbarians from the walls of Constantinople in the reign of Herakleius, A.D. 625. While this hymn is being sung, no one is permitted to sit; hence the name, *Akáthist*.]

LITÉ (THE). The prayer of the bending of the head (*Kephaloklisia*) being finished, the Priest, Deacon and Quire, preceded by torches, go into the Narthex. This procession with prayers is known by the name

of the Lité, at Great Vespers. (See Neale's *Eastern Church*, Vol. II, p. 906.)

Little Entrance (The). "The ceremony of the Little Entrance, that is, the bringing in the Gospel, is one of considerable pomp. Preceded by tapers, the Deacon carries the volume before the Priest, through the prothesis, and so back again to the holy doors. . . . It accordingly answers to the carrying the Gospel by the Deacon to the rood-loft or ambo in the Western Church; a rite formerly of much more importance than now." (J. M. Neale, in *A History of the Holy Eastern Church*, Vol. I, p. 365.)

Megalvnárion. A short troparion sung immediately before the ixth Ode of a Canon, on certain great festivals only. The name was suggested by the first word of the Magnificat, and the Megalunárion usually begins with the word *Megalunon*.

Menaion (The), i.e. the *Month-book*, containing the Troparia, etc., for the immovable Feasts of the Month, whose name it bears on the title-page. There are twelve *Menaia*. In all, these twelve fill no fewer than 2086 pages, in double column, Large Folio. Most of the Canons in the *Menaia* are attributed to St. Joseph, the Hymnographer, who died *c.* 883.

Mesorion (The), the half-hour service. Every Canonical Hour has its *Mesorion*.

Ode. A complete Canon consists of Nine Odes, each Ode containing any number of troparia, from three to twenty-eight (in the Great Canon). The reason for the number Nine is this: that there are nine Scriptural Canticles, employed at Lauds, on the model of which those in every Canon are formed. The first, that of Moses after the passage of the Red Sea (Exod. xv. 1–19); the second, that of Moses in Deuteronomy (chap. xxxij. 1–43); the third, that of Hannah (1 Sam. ii. 1–10); the fourth, that of Habakkuk (chap. iij. 2–19); the fifth, that of Isaiah (chap. xxvi. 9–20); the sixth, that of Jonah (chap. ij. 2–9); the seventh, that of the Three Holy Children

(vers. 3–34 of our Song in the Bible Version); the eighth, *Benedicite;* the ninth, *Magnificat* and *Benedictus.*

In each Ode of a Canon there is generally some reference, whether direct or indirect, to the Canticle of the same number: in the first Ode, e.g. to the Song of Moses at the Red Sea; in the sixth, to that of Jonah. See Neale's *Hymns of the Eastern Church,* p. xxix.

Oikos. This always follows the Kontakion. Its usual position is at the end of the sixth Ode of a Canon, and therefore just before the synaxaria of the day. It evidently means a building reared to the honour of the Saint whom it commemorates; and is therefore very properly compared by Goar with the Italian *stanza.* In its usual form it differs very little from the Contakion, except by its greater length. (J. M. Neale, *History of the Holy Eastern Church,* Vol. II, p. 844.)

Oktoéchos, The Great, that is, *Eight-Tones* Book. It consists of eight parts, and contains the Ferial Office for eight weeks. In the first week all the Canons are sung to the First Tone; in the second week, to the Second Tone, and so forth. The tones begin on the Sunday of Antipascha or Low-Sunday. The *Oktoéchos* was composed by St. John Damascene. It is also called *The Parakletiké.*

Oktoéchos, The Little, consists of the ferial Stichéra and Troparia, from the Vespers of the Saturday until the end of the Liturgy on the Sunday: whereas the Great Oktoéchos, or Parakletiké, gives them for every day of the week, Sunday included. It is made up of 184 pages, in single column, Crown Octavo.

Panagia (The), i.e. *The All-holy,* used of the Most Holy Mother of God. The *panaghiarion* is a paten used at the elevation of the *panaghia.* (Neale's *Eastern Church,* Vol. II, p. 942.)

Parakletiké Book (The), that is, according to some, the book that is *consolatory* to penitents: or

according to others, *supplicatory* of Saints. It is, like the Triodion, one of the most important of the Greek Church Service-books. The Troparia and other hymns for the Ferial Services of the Greek are said, each week, in one particular tone (échos). These answer to the Eight Gregorian Tones of the Western Church. *The Parakletiké* is believed to have been set in order by St. Joseph of the Studium, but the earlier part of it, the Oktoéchos, was composed by St. John of Damascus. *The Parakletiké* fills 384 pages, in double column, Large Folio.

PENTEKOSTÁRION CHARMOSYNON (THE), that is, *The Joyful Pentekostárion*, a notable book containing all the services from Easter-day till All Saints' Sunday (the First Sunday after Pentecost). *The Pentekostárion* occupies 230 pages, in double column, Crown Quarto.

PRO-EÓRTIOS, PRO-EÓRTION. A Canon, a Troparion, or Exaposteilarion, said or sung on the day before the Feasts of Sept. 8, Sept. 14, Nov. 21, Feb. 2, March 25, Aug. 6, Aug. 15. Likewise on each of the seven days before Christmas-day, and of the four days preceding the Epiphany (Theophany); also called *Ta Pro-eórtia*.

PROTOCLETE, *the first-called*, i.e. St. Andrew the Apostle.

STASIS. On Holy Saturday early at Lauds is sung a certain number of Troparia or Encomia, together with Ps. cxix., broken up into three staseis or sections, the first of which ends at the 72nd verse of the aforesaid psalm. The latter is commonly called *The Amomos*, because it begins with Blessed are those that are *blameless*.

STAURO-THEOTÓKION, or STAUROTHEOTOKÍON. A troparion or stichéron addressed, or relating, to the Most Holy Mother of God standing by the Cross.

STICHÉRA PROSOMOIA, i.e. verses of the nature of those which follow. On the model of these other stichéra are formed.

STICHOI, i.e. *lines*. The word, *stichos* or *stichoi*, is used elsewhere with a different signification. But here *stichoi* means two Iambic Senarian lines (often defiant of every rule of quantity, and even of accent) followed by an Hexameter line. These particular *stichoi* are at the end of the Sixth Ode at Lauds, and sum up in brief the birth, death, or martyrdom of the Saint commemorated on that day.

SYNAXÁRION. An extract from the Menology; a short life of the Saint, whose festival it is, which is read after the Sixth Ode of the Canon.

THEOTÓKION, or THEOTOKÍON. A troparion or stichéron addressed or relating to the Most Holy Mother of God.

TRIÓDION KATANYKTIKON, THE. This is a very important book containing the services from the Sunday of the Publican and Pharisee (the Sunday next before Septuagesima) until Holy Saturday (Easter Even). It is called *Triódion* because, whereas, generally, a Canon consists of nine odes, those recited at this particular season of the year contain (for the most part) only three: Katanýktikon (*pricking of the heart*) because of its penitential and Lenten character. The *Triódion* takes up 455 pages, double column, Large Folio.

TYROPHAGOS, or TYRINÉ, *Sunday*, i.e. Quinquagesima. So called because *cheese-eating* is allowed until to-day but not after. Russian peasants call it *Butter Sunday*.

SOURCES OF THE SONGS

The original Greek text of the various *Theotokia*, *Stichêra*, *Kontákia*, *Kathísmata*, etc., selected for this work, is to be found in one or other of the Holy Orthodox Eastern Church Service-books, as follows: (A) The MENAIA, 12 vols., one for each month of the year (Athens, 1905); (B) The TRIÓDION (7th edition, Venice, 1891); (C) The PENTEKOSTÁRION (9th edition, Venice, 1899); (D) The PARAKLÉTIKÉ, or GREAT OKTO-ÉCHOS (Venice, 1874), The LITTLE OKTO-ÉCHOS (Venice, 1898); (E) The GREAT EVCHOLÓGION (6th edition, Venice, 1891); (F) The GREAT HOROLÓGION (6th edition, Venice, 1892).

Other books that may be consulted are these:

(1) H. A. Daniel's *Thesaurus Hymnologicus*, vol. 3, 1846. (2) J. M. Neale's *History of the Holy Eastern Church*, 1850; and his *Hymns of the Eastern Church*, 1862. (3) F. J. Mone's *Lateinische Hymnen*, vol. 2, 1854. (4) R. F. Littledale's *Offices of the Eastern Church*, 1863. (5) Cardinal Pitra's *Hymnographie Grecque*, 1867. (6) W. Christ and M. Paranikas' *Anthologia Græca*, 1871. (7) W. J. Birkbeck and G. R. Woodward's *The Acáthist Hymn*, with Preface by Eugene Smirnoff, 1917.

Μόνη ἐχώρησας

Mother of God! Thou only didst contain
The Uncontainable;
And brought'st the Infant forth,
Ineffable in thy Virginity.
Hence without ceasing, O most pure,
Vouchsafe to call down blessing on thy flock!

St. Andrew of Crete, translated by J. M. Neale, in his "Hymns of the Eastern Church," p. 32.

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